

Holy Week Offices

Edited by Massey H. Shepherd, Jr.
For the Associated Parishes, Incorporated

*Published under the auspices of the Adult Division
of the Department of Christian Education
Protestant Episcopal Church*



GREENWICH, CONNECTICUT · 1958

Article X.

Special Forms of Worship. And *Provided, further*, that nothing in this Article shall be construed as restricting the authority of the Bishops of this Church to take such order as may be permitted by the Rubrics of the Book of Common Prayer or by the Canons of the General Convention for the use of special forms of worship.

—Article X, The Constitution

Concerning the Service of the Church

The Order for Holy Communion, the Order for Morning Prayer, the Order for Evening Prayer, and the Litany, as set forth in this Book, are the regular Services appointed for Public Worship in this Church, and shall be used accordingly; *Provided*, that in addition to these Services, the Minister, in his discretion, subject to the direction of the Ordinary, may use other devotions taken from this Book or set forth by lawful authority within this Church, or from Holy Scripture; and *Provided further*, that, subject to the direction of the Ordinary, in Mission Churches or Chapels, and also, when expressly authorized by the Ordinary, in Cathedral or Parish Churches or other places, such other devotions as aforesaid may be used, when the edification of the Congregation so requires, in place of the Order for Morning Prayer, or the Order for Evening Prayer.

For Days of Fasting and Thanksgiving appointed by the Civil or Ecclesiastical Authority, and for other special occasions, for which no Service or Prayer hath been provided in this Book, the Bishop may set forth such form or forms as he shall see fit, in which case none other shall be used.

—Book of Common Prayer, p. vii

Preface

This book is designed to provide suitable offices for use in Holy Week. The aim of its compilation has been to make a careful adaptation of traditional usages of long-proven merit in the history of the Church. Almost the entire content of this book has been drawn from the Holy Scriptures, the Book of Common Prayer and the Hymnal. Where other materials have been used, care has been taken to fit them to the spirit and rhythm, no less than to the doctrine, of the Church's official liturgy. Every attempt, therefore, has been made to have these occasional offices conform with those requirements as set forth in Article X of the Constitution and Canons of the Church, and of the rubric on page vii of the Book of Common Prayer, for offices that may be allowed by an Ordinary at his discretion.

With the authorization as provided above, the clergy of the Associated Parishes, having used these offices with much profit to the devotion of their congregations, present them for the greater glory of God and for the enrichment of the life of His faithful people.

MASSEY H. SHEPHERD, JR., Editor
for the Associated Parishes, Inc.

Table of Contents

<i>Preface</i>	iii
<i>Schedules: Good Friday and Easter Even</i>	v
Palm Sunday: The Blessing of Palms and Solemn Procession	1
The Way of the Cross: A Liturgical Devotion for Holy Week	7
The Office of Tenebrae	27
Wednesday Evening in Holy Week	29
Thursday Evening in Holy Week	45
Friday Evening in Holy Week	59
Good Friday	73
The Ante-Communion	74
The Bidding Prayers and Collects	78
The Reproaches	83
Easter Even	87
The Lighting of the Paschal Candle	88
The Vigil	91
The Paschal Song: Exultet	101

A. GOOD FRIDAY SCHEDULES

Where it is customary to have a noon-day service on Good Friday, whether of one hour's, or of three hours' duration, it is fitting to devote at least half of the time to offices of corporate prayer. The rest of the time may be given to addresses, silence, and directed prayers, or to music of a suitable character, whether instrumental or choral. Hymns may be used at the beginning and end of the several periods, and these will provide opportunity for persons to enter or leave the church with the least disturbance to the congregation. The most convenient times for such "breaks" in the devotions will be at the end of each half-hour period.

NOON-DAY SERVICES OF ONE HOUR

12:00-12:30 P.M.

1. Morning Prayer
2. Address and Prayers
3. Evening Prayer
4. Address and Prayers
5. The Litany, or
The Way of the Cross, or
Bidding Prayers, Collects,
and Veneration of the
Cross
6. Address and Prayers
7. Ante-Communion
8. Address and Prayers

12:30-1:00 P.M.

- Address and Prayers
- Morning Prayer
- Address and Prayers
- Evening Prayer
- Address and Prayers
- The Litany, or
The Way of the Cross, or
Bidding Prayers, Collects,
and Veneration of the
Cross
- Address and Prayers
- Ante-Communion

- | | |
|--------------------|--|
| 9. The Litany | Ante-Communion |
| 10. Ante-Communion | The Litany, or
Bidding Prayers, Collects,
and Veneration of the
Cross |

MORNING PRAYER, with the penitential introduction, and two hymns will take 25 to 30 minutes.

THE LITANY, with two hymns, will take 15 to 20 minutes.

THE ANTE-COMMUNION, with three hymns (Introit, Gradual, and concluding hymn), will take 25 to 30 minutes.

NOON-DAY SERVICES OF THREE HOURS

	1.	2.
12:00-12:30 P.M.	Morning Prayer	Morning Prayer
12:30- 1:00 P.M.	Address and Prayers	Address and Prayers
1:00- 1:30 P.M.	Litany, or Way of the Cross	Ante-Communion
1:30- 2:00 P.M.	Address and Prayers	Address and Prayers
2:00- 2:30 P.M.	Ante-Communion	Evening Prayer
2:30- 3:00 P.M.	Address and Prayers	Address and Prayers
	3.	4.
12:00-12:30 P.M.	Address and Prayers	Address and Prayers
12:30- 1:00 P.M.	Morning or Eve- ning Prayer	Morning Prayer
1:00- 1:30 P.M.	Address and Prayers	Address and Prayers

1:30- 2:00 P.M.	Litany, or Way of the Cross	Ante-Communion
2:00- 2:30 P.M.	Address and Prayers	Address and Prayers
2:30- 3:00 P.M.	Ante-Communion	Evening Prayer

SERVICES FOR EVENING

1. Evening Prayer and Sermon
2. Tenebrae
3. Way of the Cross and Address
4. A service of Sacred Music,
with prayers, and, if desired, an Address

B. EASTER EVEN SCHEDULES

When held in the afternoon of Easter Even, the service may be concluded with the Ante-Communion, by using the Collect, Epistle and Gospel for the first celebration on Easter Day. In many places, however, there is a desire to return to the ancient "all-night" rite. In such cases, the liturgy should begin about 9:30 or 10:00 P.M., and conclude after midnight with the first Eucharist of Easter Day. Where the service is held at night, it may not be practicable to have the Baptism of Infants, but it is most appropriate at such a time to administer Baptism to adults.

AFTERNOON

1.	2.
Lighting of the Paschal Candle	Lighting of the Paschal Candle
Evening Prayer	Vigil
Holy Baptism	The Litany
Ante-Communion	Holy Baptism
	Ante-Communion

The Ante-Communion may be omitted, if desired.

Holy Baptism may be administered immediately after the Lighting of the Paschal Candle, without either Evening Prayer or the Vigil; in which case, it is well to read at least the first lesson of the Vigil, Genesis 1:1-2:4, with a canticle, before proceeding to the baptismal rite.

In the second order, the Litany may be omitted.

EVENING

1.	2.
Lighting of the Paschal Candle	Lighting of the Paschal Candle
Evening Prayer	Vigil
Holy Baptism (Adults)	The Litany
Holy Eucharist (or Ante-Communion)	Holy Baptism (Adults)
	Holy Eucharist (or Ante-Communion)

If desired, the service may conclude with Holy Baptism.

When the Bishop is present, Confirmation may be administered immediately after Holy Baptism.

In the second order, the Litany may be omitted, if desired.

In parishes where there may be no service on Easter Even, but where the Paschal Candle is used, the form for the Lighting of the Paschal Candle may be used immediately before the first Eucharist on Easter Day.

HOLY WEEK OFFICES

Palm Sunday

Edited by Massey H. Shepherd, Jr.
For the Associated Parishes, Incorporated



GREENWICH, CONNECTICUT · 1958

Palm Sunday

THE BLESSING OF PALMS AND SOLEMN PROCESSION

The Sunday before Easter, since ancient times, has been devoted to special memories of our Lord's Passion. The principal focus of the liturgy on this day has been the Gospel lesson: the Passion of our Lord according to Saint Matthew. During the fourth century, the Church in Jerusalem instituted on this Sunday a solemn procession from the Mount of Olives to the principal church of the city, in commemoration of our Lord's Triumphal Entry. The custom of such a procession of palms soon spread to other churches of Christendom, and became a regular preface to the Eucharistic liturgy of the day.

The present office provides a form for the blessing and distribution of the palms and a procession about the church or church grounds. The procession begins and ends before the altar. Several stations may be made, if desired, during the course of the procession. But in this office only a single, final station is provided. Where sufficient space is available, the congregation should be encouraged to join with the ministers and choir in the procession.

The blessing of palms and solemn procession should be observed immediately before the celebration of the Holy Communion. Where this is not possible, the office may be used either before or after the Order for Morning Prayer, or separately.

Palm Sunday

THE BLESSING OF PALMS AND SOLEMN PROCESSION

- ¶ *The following Office shall be used after Morning Prayer, and before the Holy Eucharist.*
- ¶ *The Choir and Congregation shall be in their places, standing, while the Ministers enter the sanctuary and stand before the Holy Table.*
- ¶ *The Priest shall then go to the Epistle side of the Holy Table, where the palm branches have been placed, either on the Holy Table or near it, and, turning to the People, shall say,*

The Lord be with you.

Answer. And with thy spirit.

Priest. Let us pray.

ASSIST us mercifully with thy help, O Lord God of our salvation; that we may enter with joy upon the meditation of those mighty acts, whereby thou hast given unto us life and immortality; through Jesus Christ our Lord. *Amen.*

- ¶ *Then shall the Priest, or some other Minister, read the Lesson. And before the Lesson he shall say, The Lesson is written in the twenty-first chapter of the Gospel according to St. Matthew, beginning at the first verse. And at the end of the Lesson, he shall say, Here endeth the Lesson.*

The Lesson. St. Matthew xxi.1.

WHEN they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples, saying unto them, Go into the

Palm Sunday

village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me. And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them. All this was done, that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass. And the disciples went, and did as Jesus commanded them, and brought the ass, and the colt, and put on them their clothes, and they set him thereon. And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the way. And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest. And when he was come into Jerusalem, all the city was moved, saying, Who is this? And the multitude said, This is Jesus the prophet of Nazareth of Galilee.

¶ *Then shall the Priest go to the center of the Holy Table, and, facing the People, shall say,*

The Lord be with you.

Answer. And with thy spirit.

Priest. Lift up your hearts.

Answer. We lift them up unto the Lord.

Priest. Let us bless the Lord.

Answer. It is meet and right so to do.

Palm Sunday

¶ *Then the Priest shall return to the Epistle side of the Holy Table, and continue as follows,*

IT is very meet, right, and our bounden duty, that we should at all times, and in all places, bless thee, O Lord, Almighty, Everlasting God, for and by thy whole creation; but especially do we praise thee, at this time, for the mighty acts whereby thou hast redeemed us, through thy Son, Jesus Christ our Lord. And we beseech thee, O Lord, send thy blessing upon us who now make our prayer unto thee, and sanctify to our use these branches of palm; that we who bear them in thy Name may ever hail him as our King, the same thy Son, Jesus Christ our Lord, to whom with thee and the Holy Ghost be all honour and glory, world without end. *Amen.*

¶ *Then shall be said by all the People the following Anthem, during which time the Priest may cense the branches of palm,*

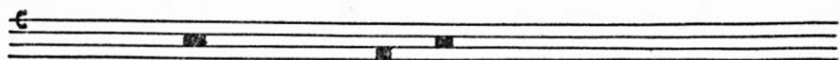
Blessed is he that cometh in the name of the Lord;
Hosanna in the highest.

¶ *Then shall the palms be distributed to all the People by the acolytes or other appointed lay persons, during which time all shall remain standing, in silence.*

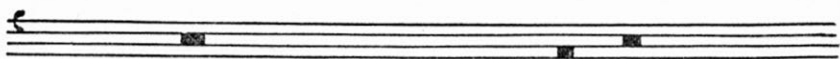
THE PROCESSION

¶ *When the palm branches have been distributed to all the People, the Ministers of the Procession shall take their places before the Holy Table; and turning to the People, the Priest shall say, or sing,*

Palm Sunday



Let us go forth in peace.



Answer. In the name of the Lord. A - men.

¶ *During the Procession, the following Hymn shall be sung. And NOTE, that if the time needed for the Procession is longer than the Hymn, it may be filled, either by instrumental interludes between the stanzas, or by the addition of another suitable Hymn.*

*All glory, laud, and honor
To thee, Redeemer, King!
To whom the lips of children
Made sweet hosannas ring.*

Thou art the King of Israel,
Thou David's royal Son,
Who in the Lord's Name comest,
The King and Blessed One.
(Refrain)

The company of angels
Are praising thee on high;
And mortal men, and all things
Created, make reply.
(Refrain)

The people of the Hebrews
With palms before thee went:
Our praise and prayers and anthems
Before thee we present.
(Refrain)

Palm Sunday

To thee before thy passion
They sang their hymns of praise:
To thee, now high exalted,
Our melody we raise.

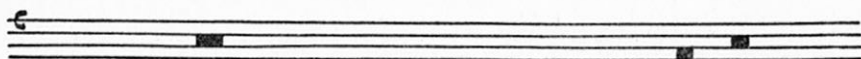
(Refrain)

Thou didst accept their praises;
Accept the prayers we bring,
Who in all good delightest,
Thou good and gracious King.

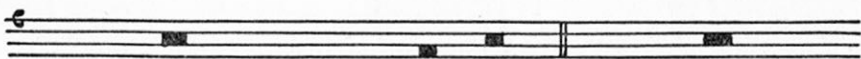
*All glory, laud, and honor
To thee, Redeemer, King!
To whom the lips of children
Made sweet hosannas ring.*

THE STATION

¶ *At the entrance to the chancel, or before the Holy Table, the Procession shall be concluded with this Station:*



Priest. Christ for us became obedient un - to death.



Answer. Even the death of the Cross. *Priest.* Let us pray.

ALMIGHTY God, whose most dear Son went not up to joy but first he suffered pain, and entered not into glory before he was crucified; Mercifully grant that we, walking in the way of the cross, may find it none other than the way of life and peace; through the same thy Son Jesus Christ our Lord. *Amen.*

¶ *The Holy Eucharist shall follow immediately.*

HOLY WEEK OFFICES

The Way of the Cross

Edited by Massey H. Shepherd, Jr.
For the Associated Parishes, Incorporated



GREENWICH, CONNECTICUT · 1958

The Way of the Cross

A LITURGICAL DEVOTION FOR HOLY WEEK

The devotion known as the Way of the Cross, or the Stations of the Cross, first came into use in Western Christendom in the fifteenth century. Its origin is generally sought in the time of the Crusades, when pilgrims to the Holy Land marked off the sites associated with our Lord's Passion in Jerusalem and its environs. On returning to their homes in Europe, they continued the devotion by erecting in their churches, or in the fields, memorials of these stations. The number of the stations, no less than the scenes and occasions of the Passion story, varied a great deal. In the eighteenth century, they were fixed at fourteen in number; but five of these have no basis in the Gospel accounts of the Passion, but are the creation of legend or devotion.

The content of these devotions has never been determined by any official Church authority, for they have generally been considered acts of private prayer and meditation. They have often been observed, however, by groups of worshippers, united in common prayers at each station, and in the singing of hymns (usually the *Stabat Mater*) as they passed from one station to another.

The following form is designed for corporate use. All its material is drawn from the Bible and the Book of Common Prayer. It may be said as a separate office, or combined with Morning or Evening Prayer, or appended to the rite of Ante-Communion. Only nine stations, with an introduction, are provided, since these alone have an authentic source in the Biblical narratives of the Passion.

The Way of the Cross

A LITURGICAL DEVOTION FOR HOLY WEEK

Preparation

IN the Name of the Father, and of the Son, and of the Holy Ghost, Amen.

Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength?

People. I that speak in righteousness, mighty to save.

Minister. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine-fat?

People. I have trodden the winepress alone; and of the people there was none with me.

Minister. I will mention the loving-kindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his loving-kindnesses. For he said, Surely they are my people, children that will not lie: so he was their Saviour. In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old.

The Way of the Cross

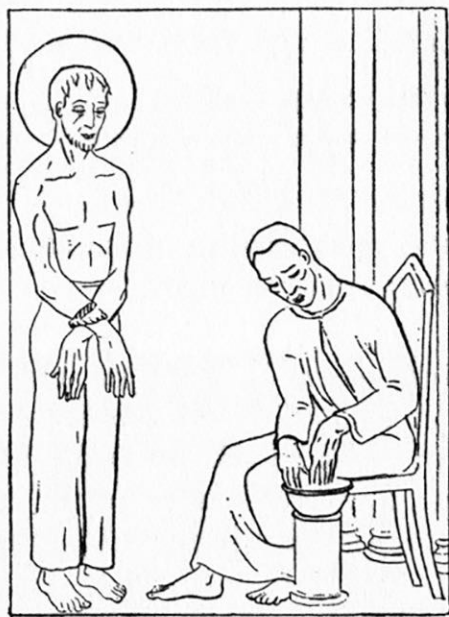
The Lord be with you.

Answer. And with thy spirit.

Minister. Let us pray.

ASSIST us mercifully with thy help, O Lord God of our salvation; that we may enter with joy upon the meditation of those mighty acts, whereby thou hast given unto us life and immortality; through Jesus Christ our Lord. *Amen.*

I. JESUS IS CONDEMNED TO DEATH



The Lesson

WHEN Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water,

The Way of the Cross

and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it. Then answered all the people, and said, His blood be on us, and on our children. Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified. [*Silence.*]

The Responsory

V. Who will rise up with me against the wicked?

R. Or who will take my part against the evil doers?

V. They gather them together against the soul of the righteous,

R. And condemn the innocent blood.

V. But the Lord is my refuge,

R. And my God is the strength of my confidence.

Minister. The Lord be with you.

Answer. And with thy spirit.

Minister. Let us pray.

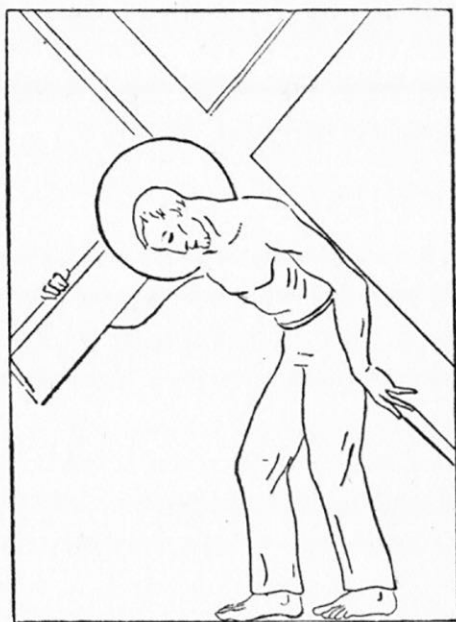
O LORD God, whose blessed Son, our Saviour, gave his back to the smiters and hid not his face from shame; Grant us grace to take joyfully the sufferings of the present time, in full assurance of the glory that shall be revealed; through the same thy Son Jesus Christ our Lord. *Amen.*

V. O Saviour of the world, who by thy Cross and precious Blood hast redeemed us;

R. Save us, and help us, we humbly beseech thee, O Lord.

The Way of the Cross

II. JESUS RECEIVES THE CROSS



The Lesson

THEN the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers. And they stripped him, and put on him a scarlet robe. And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews! And they spit upon him, and took the reed, and smote him on the head. And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him. [*Silence.*]

The Way of the Cross

The Responsory

V. He is despised and rejected of men: a man of sorrows and acquainted with grief.

R. And we hid as it were our faces from him; he was despised and we esteemed him not.

V. Surely he hath borne our griefs, and carried our sorrows;

R. Yet we did esteem him stricken, smitten of God, and afflicted.

V. But he was wounded for our transgressions, he was bruised for our iniquities.

R. The chastisement of our peace was upon him; and with his stripes we are healed.

Minister. The Lord be with you.

Answer. And with thy spirit.

Minister. Let us pray.

ALmighty God, whose most dear Son went not up to joy but first he suffered pain, and entered not into glory before he was crucified; Mercifully grant that we, walking the way of the cross, may find it none other than the way of life and peace; through the same thy Son Jesus Christ our Lord. *Amen.*

V. O Saviour of the world, who by thy Cross and precious Blood hast redeemed us;

R. Save us, and help us, we humbly beseech thee, O Lord.

The Way of the Cross

III. THE CROSS IS LAID ON SIMON OF CYRENE



The Lesson

AND they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross. And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull. And they gave him to drink wine mingled with myrrh: but he received it not. [*Silence.*]

The Responsory

V. The Lord ordereth a good man's going,
R. And maketh his way acceptable to himself.
V. Though he fall, he shall not be cast away;
R. For the Lord upholdeth him with his hand.

The Way of the Cross

V. The law of his God is in his heart,

R. And his goings shall not slide.

Minister. The Lord be with you.

Answer. And with thy spirit.

Minister. Let us pray.

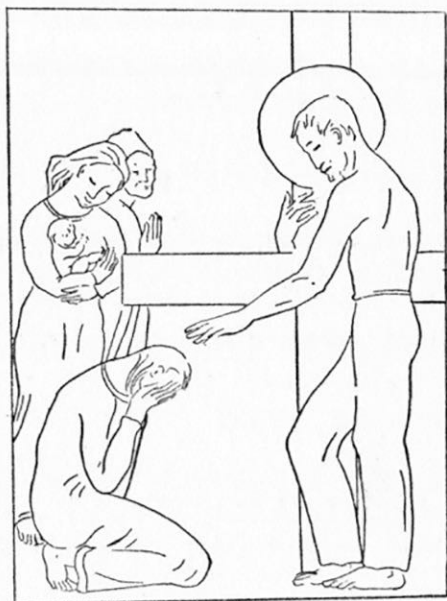
ALMIGHTY God, who hast given thine only Son to be unto us both a sacrifice for sin, and also an ensample of godly life; Give us grace that we may always most thankfully receive that his inestimable benefit, and also daily endeavour ourselves to follow the blessed steps of his most holy life; through the same thy Son Jesus Christ our Lord. *Amen.*

V. O Saviour of the world, who by thy Cross and precious Blood hast redeemed us;

R. Save us, and help us, we humbly beseech thee, O Lord.

The Way of the Cross

IV. THE WOMEN MOURN FOR JESUS



The Lesson

AND there followed him a great company of people, and of women, which also bewailed and lamented him. But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For, behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. For if they do these things in a green tree, what shall be done in the dry? [*Silence.*]

The Way of the Cross

The Responsory

V. Thou feedest them with the bread of tears,

R. And givest them plenteousness of tears to drink.

V. Thou hast made us a very strife unto our neighbors,

R. And our enemies laugh us to scorn.

V. Turn us again, thou God of hosts;

R. Show the light of thy countenance, and we shall be whole.

Minister. The Lord be with you.

Answer. And with thy spirit.

Minister. Let us pray.

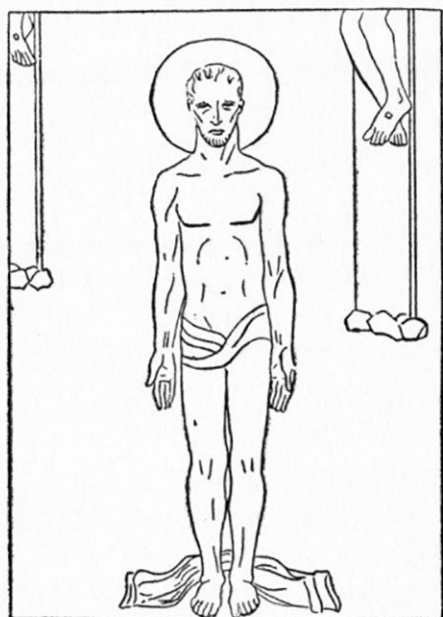
ALMIGHTY God, Father of mercies and giver of all comfort; Deal graciously, we pray thee, with all those who mourn, that, casting every care on thee, they may know the consolation of thy love; through Jesus Christ our Lord. *Amen.*

V. O Saviour of the world, who by thy Cross and precious Blood hast redeemed us;

R. Save us, and help us, we humbly beseech thee, O Lord.

The Way of the Cross

V. JESUS IS STRIPPED OF HIS GARMENTS



The Lesson

THEN the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part: and also his coat: now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did. [*Silence.*]

The Way of the Cross

The Responsory

V. They pierced my hands and my feet; I may tell
all my bones;

R. They stand staring and looking upon me.

V. They part my garments among them,

R. And cast lots upon my vesture.

V. But be not thou far from me, O Lord;

R. Thou art my succour, haste thee to help me.

Minister. The Lord be with you.

Answer. And with thy spirit.

Minister. Let us pray.

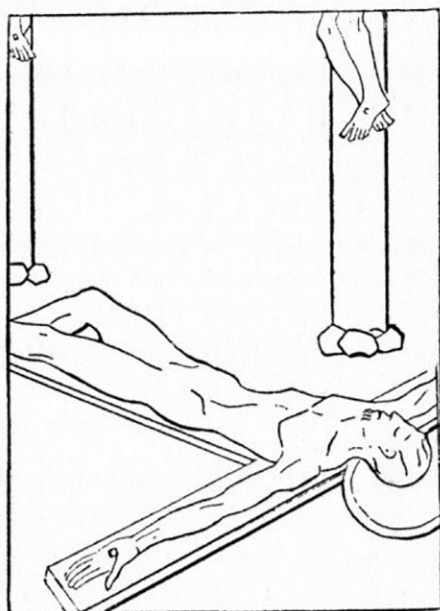
ALMIGHTY and everlasting God, who, of thy tender love towards mankind, hast sent thy Son, our Saviour Jesus Christ, to take upon him our flesh, and to suffer death upon the cross, that all mankind should follow the example of his great humility; Mercifully grant, that we may both follow the example of his patience, and also be made partakers of his resurrection; through the same Jesus Christ our Lord. *Amen.*

V. O Saviour of the world, who by thy Cross and precious Blood hast redeemed us;

R. Save us, and help us, we humbly beseech thee,
O Lord.

The Way of the Cross

VI. JESUS IS NAILED TO THE CROSS



The Lesson

AND when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left. Then said Jesus, Father, forgive them; for they know not what they do. And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS. [*Silence.*]

The Responsory

V. My God, my God, look upon me; why hast thou forsaken me?

The Way of the Cross

R. And art so far from my health, and from the words of my complaint?

V. All they that see me laugh me to scorn;

R. They shoot out their lips, and shake their heads, saying,

V. He trusted in the Lord, that he would deliver him;

R. Let him deliver him, if he will have him.

V. O go not from me, for trouble is hard at hand,

R. And there is none to help me.

Minister. The Lord be with you.

Answer. And with thy spirit.

Minister. Let us pray.

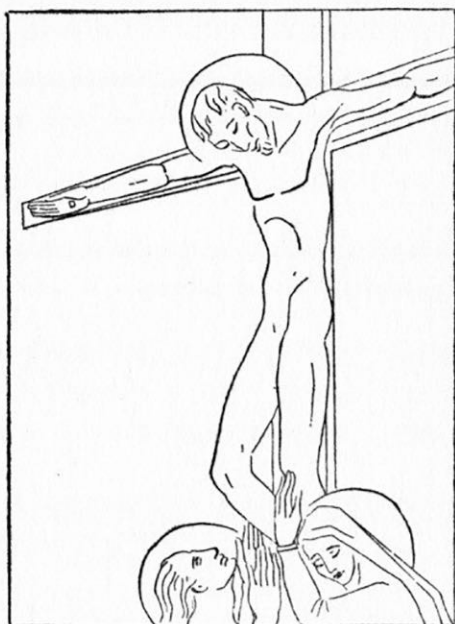
GRANT, we beseech thee, Almighty God, that we, who for our evil deeds do worthily deserve to be punished, by the comfort of thy grace may mercifully be relieved; through our Lord and Saviour Jesus Christ. *Amen.*

V. O Saviour of the world, who by thy Cross and precious Blood hast redeemed us;

R. Save us, and help us, we humbly beseech thee, O Lord.

The Way of the Cross

VII. JESUS DIES UPON THE CROSS



The Lesson

AND it was about the sixth hour, and there was darkness over all the earth until the ninth hour. And the sun was darkened and the veil of the temple was rent in the midst. And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost. [*Silence.*]

The Responsory

V. Consider, and hear me, O Lord my God;

R. Lighten mine eyes, that I sleep not in death;

The Way of the Cross

V. Lest mine enemy say, I have prevailed against him:

R. For if I be cast down, they that trouble me will rejoice at it.

V. But my trust is in thy mercy,

R. And my heart is joyful in thy salvation.

Minister. The Lord be with you.

Answer. And with thy spirit.

Minister. Let us pray.

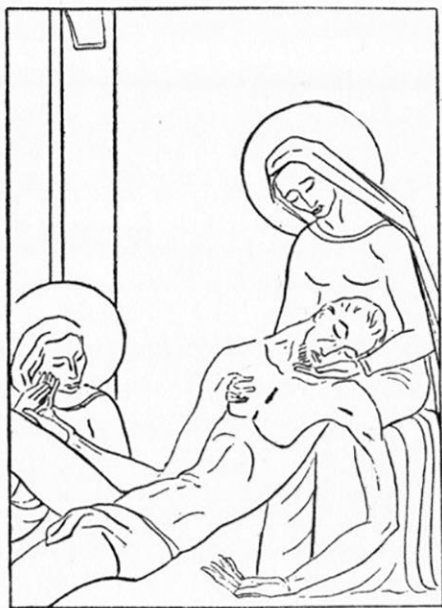
O GOD, who for our redemption didst give thine only-begotten Son to the death of the Cross, and by his glorious resurrection hast delivered us from the power of our enemy; Grant us so to die daily from sin, that we may evermore live with him in the joy of his resurrection; through the same thy Son Christ our Lord.
Amen.

V. O Saviour of the world, who by thy Cross and precious Blood hast redeemed us;

R. Save us, and help us, we humbly beseech thee.
O Lord.

The Way of the Cross

VIII. JESUS IS TAKEN DOWN FROM THE CROSS



The Lesson

WHEN the even was come, there came a rich man of Arimathaea, named Joseph, who also himself was Jesus' disciple: he went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed. [*Silence.*]

The Way of the Cross

The Responsory

V. He was cut off out of the land of the living;

R. For the transgression of my people was he stricken.

V. And he made his grave with the wicked, and with the rich in his death.

R. Because he had done no violence, neither was any deceit in his mouth.

V. Therefore will I divide him a portion with the great;

R. Because he hath poured out his soul unto death.

Minister. The Lord be with you.

Answer. And with thy spirit.

Minister. Let us pray.

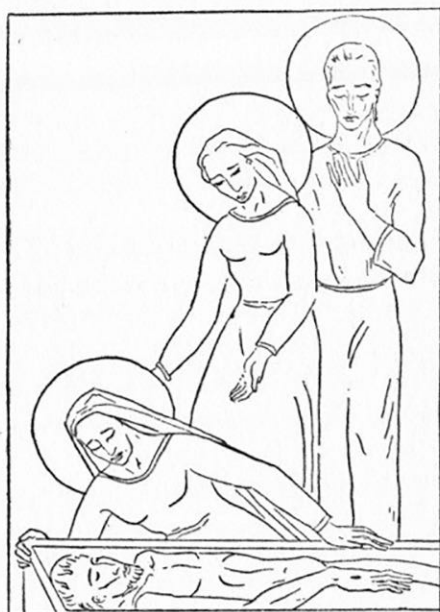
O LORD Jesus Christ, who by thy death didst take away the sting of death; Grant unto us thy servants so to follow in faith where thou hast led the way, that we may at length fall asleep peacefully in thee, and awake up after thy likeness; through thy mercy, who livest with the Father and the Holy Ghost, one God, world without end. *Amen.*

V. O Saviour of the world, who by thy Cross and precious Blood hast redeemed us;

R. Save us, and help us, we humbly beseech thee, O Lord.

The Way of the Cross

IX. JESUS IS LAID IN THE SEPULCHRE



The Lesson

NOW in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid. There laid they Jesus therefore because of the Jews' preparation day; for the sepulchre was nigh at hand. And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid. And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment. [*Silence.*]

The Way of the Cross

The Responsory

V. I have set the Lord alway before me;

R. For he is on my right hand, therefore I shall not fall.

V. Wherefore my heart is glad, and my glory rejoiceth;

R. My flesh also shall rest in hope.

V. For why? thou shalt not leave my soul in hell;

R. Neither shalt thou suffer thy Holy One to see corruption.

Minister. The Lord be with you.

Answer. And with thy spirit.

Minister. Let us pray.

GRANT, O Lord, that as we are baptized into the death of thy blessed Son, our Saviour Jesus Christ, so by continual mortifying our corrupt affections we may be buried with him; and that through the grave, and gate of death, we may pass to our joyful resurrection; for his merits, who died, and was buried, and rose again for us, the same thy Son Jesus Christ our Lord. *Amen.*

V. O Saviour of the world, who by thy Cross and precious Blood hast redeemed us;

R. Save us, and help us, we humbly beseech thee, O Lord.

[NOTE, When used separately, this Office may be concluded, after a brief silence, with the Lord's Prayer, the Collects for Good Friday, and a Benediction.]

HOLY WEEK OFFICES

The Office of Tenebrae

Edited by Massey H. Shepherd, Jr.
For the Associated Parishes, Incorporated



GREENWICH, CONNECTICUT · 1958

The Office of Tenebrae

A DEVOTION FOR WEDNESDAY, THURSDAY,
AND FRIDAY EVENINGS IN HOLY WEEK

Tenebrae is a Latin word meaning "shadows." It is the name given to the ancient Offices of Matins and Lauds recited on the last three days of Holy Week. In its full traditional form, the Office of Matins consists of three Nocturns, each Nocturn composed of three psalms and three lessons. The Office of Lauds, which follows immediately, consists of five psalms, the canticle *Benedictus*, an anthem, Lord's Prayer, Psalm 51, and a Collect.

In adapting this ancient Office to the structure of the Prayer Book Order for Morning Prayer, the service contains the following parts: three psalms and an Old Testament lesson, three psalms and a New Testament lesson, the *Benedictus*, anthem, Lord's Prayer, Psalm 51, and a Collect. The same Office may be read on each of the three evenings of Holy Week—Wednesday, Thursday, and Friday—or different psalms and lessons may be used at the service each evening.

The distinctive feature of *Tenebrae* is the gradual extinction of all the lights in the church, except one candle, which is removed at the end of the *Benedictus* and hidden, but brought back to its place at the end of the Office. The ceremony is symbolical of the apparent victory of the powers of darkness over our Lord in His Passion, but actually of their failure to overwhelm Him who is in truth the Light of the world.

The number of lights used in the service has varied during the centuries. But it is generally customary to have fifteen candles on a triangular stand, in addition to the

The Office of Tenebrae

usual lights placed upon the altar. The triangular stand is placed on the Epistle side of the sanctuary. During the recitation of the first group of psalms, seven candles on the triangular stand are extinguished; and during the second group of psalms, seven others are put out, leaving only the single lighted candle at the top of the stand. While the *Benedictus* is said or sung, all the lights on the altar are extinguished; and at the end of the canticle, the single lighted candle remaining on the stand is removed out of sight and put either behind the altar, or in some other place of hiding. At the conclusion of the service, when some noise is made as a signal, the lighted candle is brought out and replaced at the top of the stand.

It will be necessary, of course, to have enough light in the church during the recitation of the psalms so that the people may be able to read the psalms. But the whole church should be in complete darkness by the conclusion of the *Benedictus*.

The concluding devotions will be found most effective when they can be recited without the aid of any light. But this may not always be possible, and enough light will need to be restored for the people to join in the psalm. If he so desire, however, the officiant may recite the entire conclusion of the Office alone, with the aid of a small flashlight, and thus maintain the dramatic effectiveness of the darkened church until the end of the service.

When so desired by the Minister, a brief address or sermon may be delivered to the congregation before the Office begins.

The Office of Tenebrae

WEDNESDAY EVENING IN HOLY WEEK

¶ *When the candles shall have been lighted, the Office shall begin immediately with the Psalms following, said antiphonally and without Gloria Patri, the Minister and People being seated.*

Psalm 69. *Salvum me fac.*

SAVE me, O God; * for the waters are come in,
even unto my soul.

2 I stick fast in the deep mire, where no ground is; *
I am come into deep waters, so that the floods run over
me.

3 I am weary of crying; my throat is dry; * my sight
faileth me for waiting so long upon my God.

4 They that hate me without a cause are more than
the hairs of my head; * they that are mine enemies, and
would destroy me guiltless, are mighty.

5 I paid them the things that I never took: * God,
thou knowest my simpleness, and my faults are not hid
from thee.

6 Let not them that trust in thee, O Lord God of
hosts, be ashamed for my cause; * let not those that seek
thee be confounded through me, O Lord God of Israel.

7 And why? for thy sake have I suffered reproof; *
shame hath covered my face.

8 I am become a stranger unto my brethren, * even
an alien unto my mother's children.

The Office of Tenebrae

9 For the zeal of thine house hath even eaten me; * and the rebukes of them that rebuked thee are fallen upon me.

10 I wept, and chastened myself with fasting, * and that was turned to my reproof.

11 I put on sackcloth also, * and they jested upon me.

12 They that sit in the gate speak against me, * and the drunkards make songs upon me.

13 But, Lord, I make my prayer unto thee * in an acceptable time.

14 Hear me, O God, in the multitude of thy mercy, * even in the truth of thy salvation.

15 Take me out of the mire, that I sink not; * O let me be delivered from them that hate me, and out of the deep waters.

16 Let not the water-flood drown me, neither let the deep swallow me up; * and let not the pit shut her mouth upon me.

17 Hear me, O Lord, for thy loving-kindness is comfortable; * turn thee unto me according to the multitude of thy mercies.

18 And hide not thy face from thy servant; for I am in trouble: * O haste thee, and hear me.

19 Draw nigh unto my soul, and save it; * O deliver me, because of mine enemies.

20 Thou hast known my reproach, my shame, and my dishonour: * mine adversaries are all in thy sight.

21 Reproach hath broken my heart; I am full of heaviness: * I looked for some to have pity on me, but there was no man, neither found I any to comfort me.

22 They gave me gall to eat; * and when I was thirsty they gave me vinegar to drink.

The Office of Tenebrae

30 As for me, when I am poor and in heaviness, *
thy help, O God, shall lift me up.

31 I will praise the Name of God with a song, * and
magnify it with thanksgiving.

32 This also shall please the Lord * better than a bul-
lock that hath horns and hoofs.

33 The humble shall consider this, and be glad: *
seek ye after God, and your soul shall live.

34 For the Lord heareth the poor, * and despiseth
not his prisoners.

35 Let heaven and earth praise him: * the sea, and
all that moveth therein.

36 For God will save Sion, and build the cities of
Judah, * that men may dwell there, and have it in pos-
session.

37 The posterity also of his servants shall inherit it; *
and they that love his Name shall dwell therein.

Psalm 70. *Deus, in adiutorium.*

HASTE thee, O God, to deliver me; * make haste to
help me, O Lord.

2 Let them be ashamed and confounded that seek
after my soul; * let them be turned backward and put to
confusion that wish me evil.

3 Let them for their reward be soon brought to
shame, * that cry over me, There! there!

4 But let all those that seek thee be joyful and glad
in thee: * and let all such as delight in thy salvation say
always, The Lord be praised.

5 As for me, I am poor and in misery: * haste thee
unto me, O God.

6 Thou art my helper, and my redeemer: * O Lord,
make no long tarrying.

The Office of Tenebrae

Psalm 71. *In te, Domine, speravi.*

IN thee, O Lord, have I put my trust; let me never be put to confusion, * but rid me and deliver me in thy righteousness; incline thine ear unto me, and save me.

2 Be thou my stronghold, whereunto I may always resort: * thou hast promised to help me, for thou art my house of defence, and my castle.

3 Deliver me, O my God, out of the hand of the ungodly, * out of the hand of the unrighteous and cruel man.

4 For thou, O Lord God, art the thing that I long for: * thou art my hope, even from my youth.

5 Through thee have I been holden up ever since I was born: * thou art he that took me out of my mother's womb: my praise shall be alway of thee.

6 I am become as it were a monster unto many, * but my sure trust is in thee.

7 O let my mouth be filled with thy praise, * that I may sing of thy glory and honour all the day long.

8 Cast me not away in the time of age; * forsake me not when my strength faileth me.

9 For mine enemies speak against me; * and they that lay wait for my soul take their counsel together, saying,

10 God hath forsaken him; * persecute him, and take him, for there is none to deliver him.

11 Go not far from me, O God; * my God, haste thee to help me.

12 Let them be confounded and perish that are against my soul; * let them be covered with shame and dishonour that seek to do me evil.

The Office of Tenebrae

13 As for me, I will patiently abide alway, * and will praise thee more and more.

14 My mouth shall daily speak of thy righteousness and salvation; * for I know no end thereof.

15 I will go forth in the strength of the Lord God, * and will make mention of thy righteousness only.

16 Thou, O God, hast taught me from my youth up until now; * therefore will I tell of thy wondrous works.

17 Forsake me not, O God, in mine old age, when I am gray-headed, * until I have showed thy strength unto this generation, and thy power to all them that are yet for to come.

18 Thy righteousness, O God, is very high, * and great things are they that thou hast done: O God, who is like unto thee!

19 O what great troubles and adversities hast thou showed me! and yet didst thou turn and refresh me; * yea, and broughtest me from the deep of the earth again.

20 Thou hast brought me to great honour, * and comforted me on every side:

21 Therefore will I praise thee, and thy faithfulness, O God, playing upon an instrument of music: * unto thee will I sing upon the harp, O thou Holy One of Israel.

22 My lips will be glad when I sing unto thee; * and so will my soul whom thou hast delivered.

23 My tongue also shall talk of thy righteousness all the day long; * for they are confounded and brought unto shame that seek to do me evil.

The Office of Tenebrae

¶ *During the reading of these Psalms, seven candles shall be extinguished on the triangular stand.*

¶ *Then the Minister appointed shall read the First Lesson.*

The First Lesson. Lamentations i. 1-14.

HOW doth the city sit solitary, that was full of people! how is she become as a widow! she that was great among the nations, and princess among the provinces, how is she become tributary!

She weepeth sore in the night, and her tears are on her cheeks: among all her lovers she hath none to comfort her: all her friends have dealt treacherously with her, they are become her enemies.

Judah is gone into captivity because of affliction, and because of great servitude: she dwelleth among the heathen, she findeth no rest: all her persecutors overtook her between the straits.

The ways of Zion do mourn, because none come to the solemn feasts: all her gates are desolate: her priests sigh, her virgins are afflicted, and she is in bitterness.

Her adversaries are the chief, her enemies prosper; for the Lord hath afflicted her for the multitude of her transgressions: her children are gone into captivity before the enemy.

And from the daughter of Zion all her beauty is departed: her princes are become like harts that find no pasture, and they are gone without strength before the pursuer.

Jerusalem remembered in the days of her affliction and of her miseries all her pleasant things that she had

The Office of Tenebrae

in the days of old, when her people fell into the hand of the enemy, and none did help her: the adversaries saw her, and did mock at her sabbaths.

Jerusalem hath grievously sinned; therefore she is removed: all that honoured her despise her, because they have seen her nakedness: yea, she sigheth, and turneth backward.

Her filthiness is in her skirts; she remembereth not her last end; therefore she came down wonderfully: she had no comforter. O Lord, behold my affliction: for the enemy hath magnified himself.

The adversary hath spread out his hand upon all her pleasant things: for she hath seen that the heathen entered into her sanctuary, whom thou didst command that they should not enter into thy congregation.

All her people sigh, they seek bread; they have given their pleasant things for meat to relieve the soul: see, O Lord, and consider; for I am become vile.

Is it nothing to you, all ye that pass by? behold, and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith the Lord hath afflicted me in the day of his fierce anger.

From above hath he sent fire into my bones, and it prevaieth against them: he hath spread a net for my feet, he hath turned me back: he hath made me desolate and faint all the day.

The yoke of my transgressions is bound by his hand: they are wreathed, and come up upon my neck: he hath made my strength to fall, the Lord hath delivered me into their hands, from whom I am not able to rise up.

The Office of Tenebrae

¶ *Then shall be said the following Psalms, antiphonally and without Gloria Patri, the Minister and People being seated.*

Psalm 75. *Confitebimur tibi.*

UNTO thee, O God, do we give thanks; * yea, unto thee do we give thanks.

2 Thy Name also is so nigh; * and that do thy wondrous works declare.

3 In the appointed time, saith God, * I shall judge according unto right.

4 The earth is weak, and all the inhabitants thereof: * I bear up the pillars of it.

5 I said unto the fools, Deal not so madly; * and to the ungodly, Set not up your horn.

6 Set not up your horn on high, * and speak not with a stiff neck.

7 For promotion cometh neither from the east, nor from the west, * nor yet from the south.

8 And why? God is the Judge; * he putteth down one, and setteth up another.

9 For in the hand of the Lord there is a cup, and the wine is red; * it is full mixt, and he poureth out of the same.

10 As for the dregs thereof, * all the ungodly of the earth shall drink them, and suck them out.

11 But I will talk of the God of Jacob, * and praise him for ever.

12 All the horns of the ungodly also will I break, * and the horns of the righteous shall be exalted.

The Office of Tenebrae

Psalm 76. *Notus in Judæa.*

IN Judah is God known; * his Name is great in Israel.
2 At Salem is his tabernacle, * and his dwelling in Sion.

3 There brake he the arrows of the bow, * the shield, the sword, and the battle.

4 Thou art glorious in might, * when thou comest from the hills of the robbers.

5 The proud are robbed, they have slept their sleep; * and all the men whose hands were mighty have found nothing.

6 At thy rebuke, O God of Jacob, * both the chariot and horse are fallen.

7 Thou, even thou art to be feared; * and who may stand in thy sight when thou art angry?

8 Thou didst cause thy judgment to be heard from heaven; * the earth trembled, and was still,

9 When God arose to judgment, * and to help all the meek upon earth.

10 The fierceness of man shall turn to thy praise; * and the fierceness of them shalt thou refrain.

11 Promise unto the Lord your God, and keep it, all ye that are round about him; * bring presents unto him that ought to be feared.

12 He shall refrain the spirit of princes, * and is wonderful among the kings of the earth.

Psalm 77. *Voce mea ad Dominum.*

I WILL cry unto God with my voice; * even unto God will I cry with my voice, and he shall hearken unto me.

The Office of Tenebrae

2 In the time of my trouble I sought the Lord: * I stretched forth my hands unto him, and ceased not in the night season; my soul refused comfort.

3 When I am in heaviness, I will think upon God; * when my heart is vexed, I will complain.

4 Thou holdest mine eyes waking: * I am so feeble that I cannot speak.

5 I have considered the days of old, * and the years that are past.

6 I call to remembrance my song, * and in the night I commune with mine own heart, and search out my spirit.

7 Will the Lord absent himself for ever? * and will he be no more intreated?

8 Is his mercy clean gone for ever? * and is his promise come utterly to an end for evermore?

9 Hath God forgotten to be gracious? * and will he shut up his loving-kindness in displeasure?

10 And, I said, It is mine own infirmity; * but I will remember the years of the right hand of the Most Highest.

11 I will remember the works of the Lord, * and call to mind thy wonders of old time.

12 I will think also of all thy works, * and my talking shall be of thy doings.

13 Thy way, O God, is holy: * who is so great a God as our God?

14 Thou art the God that doest wonders, * and hast declared thy power among the peoples.

15 Thou hast mightily delivered thy people, * even the sons of Jacob and Joseph.

The Office of Tenebrae

16 The waters saw thee, O God, the waters saw thee, and were afraid; * the depths also were troubled.

17 The clouds poured out water, the air thundered, * and thine arrows went abroad.

18 The voice of thy thunder was heard round about: * the lightnings shone upon the ground; the earth was moved, and shook withal.

19 Thy way is in the sea, and thy paths in the great waters, * and thy footsteps are not known.

20 Thou leddest thy people like sheep, * by the hand of Moses and Aaron.

¶ *During the reading of these Psalms, seven other candles shall be extinguished on the triangular stand.*

¶ *Then the Minister appointed shall read the Second Lesson.*

The Second Lesson. St. John xiii.

NOW before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him; Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God; he riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. Then cometh he to Simon

The Office of Tenebrae

Peter: and Peter saith unto him, Lord, dost thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head. Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all. For he knew who should betray him; therefore said he, Ye are not all clean. So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his Lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them.

I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me. Now I tell you before it come, that, when it is come to pass, ye may believe that I am he. Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me. When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me. Then the disciples looked one on another, doubting of whom he spake. Now

The Office of Tenebrae

there was leaning on Jesus' bosom one of his disciples, whom Jesus loved. Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake. He then lying on Jesus' breast saith unto him, Lord, who is it? Jesus answered, He it is, to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon. And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly. Now no man at the table knew for what intent he spake this unto him. For some of them thought, because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast; or, that he should give something to the poor. He then having received the sop went immediately out: and it was night.

Therefore, when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him. If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him. Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you. A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another.

Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards. Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake. Jesus an-

The Office of Tenebrae

swered him, Wilt thou lay down thy life for my sake?
Verily, verily, I say unto thee, The cock shall not crow,
till thou hast denied me thrice.

¶ *Then shall be sung or said the Hymn following. And NOTE, that during this Hymn every remaining light in the church shall be extinguished, including the lights on the altar; except that the one remaining light on the triangular stand shall be removed at the end of the Hymn and hidden in some suitable place.*

Benedictus. St. Luke i. 68

BLESSED be the Lord God of Israel; *
for he hath visited and redeemed his people;
And hath raised up a mighty salvation for us, *
in the house of his servant David;
As he spake by the mouth of his holy Prophets, *
which have been since the world began;
That we should be saved from our enemies, *
and from the hand of all that hate us.
To perform the mercy promised to our forefathers, *
and to remember his holy covenant;
To perform the oath which he sware to our forefather
Abraham, *
that he would give us;
That we being delivered out of the hand of our
enemies *
might serve him without fear;
In holiness and righteousness before him, *
all the days of our life.
And thou, child, shalt be called the prophet of the
Highest: *
for thou shalt go before the face of the Lord to
prepare his ways;

The Office of Tenebrae

To give knowledge of salvation unto his people *
for the remission of their sins,

Through the tender mercy of our God; *
whereby the day-spring from on high hath visited
us;

To give light to them that sit in darkness, and in the
shadow of death, *

and to guide our feet into the way of peace.

¶ *Then shall be said the following Anthem, the People kneeling.*

V. Christ, for our sakes, became obedient unto death:

R. Even unto the death of the Cross.

¶ *After which Anthem, shall be said the Lord's Prayer, the Minister
and People all kneeling.*

OUR Father, who art in heaven, Hallowed be thy
Name. Thy kingdom come. Thy will be done,
On earth as it is in heaven. Give us this day our daily
bread. And forgive us our trespasses, As we forgive
those who trespass against us. And lead us not into
temptation, But deliver us from evil. Amen.

¶ *Then shall be said antiphonally the following Psalm, the Minister
and People still kneeling.*

Psalm 51. *Miserere mei, Deus.*

HAVE mercy upon me, O God, after thy great good-
ness; * according to the multitude of thy mercies
do away mine offences.

2 Wash me thoroughly from my wickedness, * and
cleanse me from my sin.

The Office of Tenebrae

3 For I acknowledge my faults, * and my sin is ever before me.

4 Against thee only have I sinned, and done this evil in thy sight; * that thou mightest be justified in thy saying, and clear when thou shalt judge.

5 Behold, I was shapen in wickedness, * and in sin hath my mother conceived me.

6 But lo, thou requirest truth in the inward parts, * and shalt make me to understand wisdom secretly.

7 Thou shalt purge me with hyssop, and I shall be clean; * thou shalt wash me, and I shall be whiter than snow.

8 Thou shalt make me hear of joy and gladness, * that the bones which thou hast broken may rejoice.

9 Turn thy face from my sins, * and put out all misdeeds.

10 Make me a clean heart, O God, * and renew a right spirit within me.

11 Cast me not away from thy presence, * and take not thy holy Spirit from me.

12 O give me the comfort of thy help again, * and stablish me with thy free Spirit.

13 Then shall I teach thy ways unto the wicked, * and sinners shall be converted unto thee.

14 Deliver me from blood-guiltiness, O God, thou that art the God of my health; * and my tongue shall sing of thy righteousness.

15 Thou shalt open my lips, O Lord, * and my mouth shall show thy praise.

16 For thou desirest no sacrifice, else would I give it thee; * but thou delightest not in burnt-offerings.

17 The sacrifice of God is a troubled spirit: * a

The Office of Tenebrae

broken and contrite heart, O God, shalt thou not despise.

18 O be favourable and gracious unto Sion; * build thou the walls of Jerusalem.

19 Then shalt thou be pleased with the sacrifice of righteousness, with the burnt-offerings and oblations; * then shall they offer young bullocks upon thine altar.

¶ *After which Psalm, the Minister shall say the Collect following.*

ALMIGHTY God, we beseech thee graciously to behold this thy family, for which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the cross; who now liveth and reigneth with thee and the Holy Ghost ever, one God, world without end. *Amen.*

¶ *At this time, a noise shall be made, and the hidden candle shall be brought back into the church and placed in the triangular stand.*

¶ *The People shall then depart from the church in silence.*

THURSDAY EVENING IN HOLY WEEK

¶ *The following Psalms and Lessons may be used.*

Psalm 72. *Deus, judicium.*

GIVE the King thy judgments, O God, * and thy righteousness unto the King's son.

2 Then shall he judge thy people according unto right, * and defend the poor.

The Office of Tenebrae

3 The mountains also shall bring peace, * and the little hills righteousness unto the people.

4 He shall keep the simple folk by their right, * defend the children of the poor, and punish the wrong doer.

5 They shall fear thee, as long as the sun and moon endureth, * from one generation to another.

6 He shall come down like the rain upon the mown grass, * even as the drops that water the earth.

7 In his time shall the righteous flourish; * yea, and abundance of peace, so long as the moon endureth.

8 His dominion shall be also from the one sea to the other, * and from the River unto the world's end.

9 They that dwell in the wilderness shall kneel before him; * his enemies shall lick the dust.

10 The kings of Tarshish and of the isles shall give presents; * the kings of Arabia and Saba shall bring gifts.

11 All kings shall fall down before him; * all nations shall do him service.

12 For he shall deliver the poor when he crieth; * the needy also, and him that hath no helper.

13 He shall be favourable to the simple and needy, * and shall preserve the souls of the poor.

14 He shall deliver their souls from falsehood and wrong; * and dear shall their blood be in his sight.

15 He shall live, and unto him shall be given of the gold of Arabia; * prayer shall be made ever unto him, and daily shall he be praised.

16 There shall be an heap of corn in the earth, high upon the hills; the fruit thereof shall shake like Leb-

The Office of Tenebrae

anon: * and they of the city shall flourish like grass upon the earth.

17 His Name shall endure for ever; his Name shall remain under the sun among the posterities, which shall be blessed in him; * and all the nations shall praise him.

18 Blessed be the Lord God, even the God of Israel, * which only doeth wondrous things;

19 And blessed be the Name of his majesty for ever: * and all the earth shall be filled with his majesty. Amen, Amen.

Psalm 73. *Quam bonus Israel!*

TRULY God is loving unto Israel: * even unto such as are of a clean heart.

2 Nevertheless, my feet were almost gone, * my treadings had well-nigh slipt.

3 And why? I was grieved at the wicked: * I do also see the ungodly in such prosperity.

4 For they are in no peril of death; * but are lusty and strong.

5 They come in no misfortune like other folk; * neither are they plagued like other men.

6 And this is the cause that they are so holden with pride, * and cruelty covereth them as a garment.

7 Their eyes swell with fatness, * and they do even what they lust.

8 They corrupt other, and speak of wicked blasphemy; * their talking is against the Most High.

9 For they stretch forth their mouth unto the heaven, * and their tongue goeth through the world.

The Office of Tenebrae

10 Therefore fall the people unto them, * and there-out suck they no small advantage.

11 Tush, say they, how should God perceive it? * is there knowledge in the Most High?

12 Lo, these are the ungodly, * these prosper in the world, and these have riches in possession:

13 And I said, Then have I cleansed my heart in vain, * and washed my hands in innocency.

14 All the day long have I been punished, * and chastened every morning.

15 Yea, and I had almost said even as they; * but lo, then I should have condemned the generation of thy children.

16 Then thought I to understand this; * but it was too hard for me,

17 Until I went into the sanctuary of God: * then understood I the end of these men;

18 Namely, how thou dost set them in slippery places, * and castest them down, and destroyest them.

19 O how suddenly do they consume, * perish, and come to a fearful end!

20 Yea, even like as a dream when one awaketh; * so shalt thou make their image to vanish out of the city.

21 Thus my heart was grieved, * and it went even through my reins.

22 So foolish was I, and ignorant, * even as it were a beast before thee.

23 Nevertheless, I am always by thee; * for thou hast holden me by my right hand.

24 Thou shalt guide me with thy counsel, * and after that receive me with glory.

The Office of Tenebrae

25 Whom have I in heaven but thee? * and there is none upon earth that I desire in comparison of thee.

26 My flesh and my heart faileth; * but God is the strength of my heart, and my portion for ever.

27 For lo, they that forsake thee shall perish; * thou hast destroyed all them that are unfaithful unto thee.

28 But it is good for me to hold me fast by God, to put my trust in the Lord God, * and to speak of all thy works in the gates of the daughter of Sion.

Psalm 74. *Ut quid, Deus?*

O GOD, wherefore art thou absent from us so long? * why is thy wrath so hot against the sheep of thy pasture?

2 O think upon thy congregation, * whom thou hast purchased, and redeemed of old.

3 Think upon the tribe of thine inheritance, * and Mount Sion, wherein thou hast dwelt.

4 Lift up thy feet, that thou mayest utterly destroy every enemy, * which hath done evil in thy sanctuary.

5 Thine adversaries roar in the midst of thy congregations, * and set up their banners for tokens.

6 He that hewed timber afore out of the thick trees, * was known to bring it to an excellent work.

7 But now they break down all the carved work thereof * with axes and hammers.

8 They have set fire upon thy holy places, * and have defiled the dwelling-place of thy Name, even unto the ground.

9 Yea, they said in their hearts, Let us make havoc

The Office of Tenebrae

of them altogether: * thus have they burnt up all the houses of God in the land.

10 We see not our tokens; there is not one prophet more; * no, not one is there among us, that understandeth any more.

11 O God, how long shall the adversary do this dishonour? * shall the enemy blaspheme thy Name for ever?

12 Why withdrawest thou thy hand? * why pluckest thou not thy right hand out of thy bosom to consume the enemy?

13 For God is my King of old; * the help that is done upon earth, he doeth it himself.

14 Thou didst divide the sea through thy power; * thou brakest the heads of the dragons in the waters.

15 Thou smotest the heads of leviathan in pieces, * and gavest him to be meat for the people of the wilderness.

16 Thou broughtest out fountains and waters out of the hard rocks; * thou driedst up mighty waters.

17 The day is thine, and the night is thine; * thou hast prepared the light and the sun.

18 Thou hast set all the borders of the earth; * thou hast made summer and winter.

19 Remember this, O Lord, how the enemy hath rebuked; * and how the foolish people hath blasphemed thy Name.

20 O deliver not the soul of thy turtle-dove unto the multitude of the enemies; * and forget not the congregation of the poor for ever.

21 Look upon the covenant; * for all the earth is full of darkness and cruel habitations.

The Office of Tenebrae

22 O let not the simple go away ashamed; * but let the poor and needy give praise unto thy Name.

23 Arise, O God, maintain thine own cause; * remember how the foolish man blasphemeth thee daily.

24 Forget not the voice of thine enemies: * the presumption of them that hate thee increaseth ever more and more.

The First Lesson. Lamentations ii. 10-19.

THE elders of the daughter of Zion sit upon the ground, and keep silence: they have cast up dust upon their heads; they have girded themselves with sackcloth: the virgins of Jerusalem hang down their heads to the ground. Mine eyes do fail with tears, my bowels are troubled, my liver is poured upon the earth, for the destruction of the daughter of my people; because the children and the sucklings swoon in the streets of the city. They say to their mothers, Where is corn and wine? when they swooned as the wounded in the streets of the city, when their soul was poured out into their mothers' bosom. What thing shall I take to witness for thee? what thing shall I liken to thee, O daughter of Jerusalem? what shall I equal to thee, that I may comfort thee, O virgin daughter of Zion? for thy breach is great like the sea: who can heal thee? Thy prophets have seen vain and foolish things for thee: and they have not discovered thine iniquity, to turn away thy captivity; but have seen for thee false burdens and causes of banishment. All that pass by clap their hands at thee; they hiss and wag their head at the daughter of Jerusalem, saying, Is this the city that men call The

The Office of Tenebrae

perfection of beauty, The joy of the whole earth? All thine enemies have opened their mouth against thee: they hiss and gnash the teeth: they say, We have swallowed her up: certainly this is the day that we looked for; we have found, we have seen it. The Lord hath done that which he had devised; he hath fulfilled his word that he had commanded in the days of old: he hath thrown down, and hath not pitied: and he hath caused thine enemy to rejoice over thee, he hath set up the horn of thine adversaries. Their heart cried unto the Lord, O wall of the daughter of Zion, let tears run down like a river day and night: give thyself no rest; let not the apple of thine eye cease. Arise, cry out in the night: in the beginning of the watches pour out thine heart like water before the face of the Lord: lift up thy hands toward him for the life of thy young children, that faint for hunger in the top of every street.

Psalm 38. *Domine, ne in furore.*

PUT me not to rebuke, O Lord, in thine anger; *
neither chasten me in thy heavy displeasure:

2 For thine arrows stick fast in me, * and thy hand presseth me sore.

3 There is no health in my flesh, because of thy displeasure; * neither is there any rest in my bones, by reason of my sin.

4 For my wickednesses are gone over my head, * and are like a sore burden, too heavy for me to bear.

5 My wounds stink, and are corrupt, * through my foolishness.

6 I am brought into so great trouble and misery, * that I go mourning all the day long.

The Office of Tenebrae

7 For my loins are filled with a sore disease, * and there is no whole part in my body.

8 I am feeble and sore smitten; * I have roared for the very disquietness of my heart.

9 Lord, thou knowest all my desire; * and my groaning is not hid from thee.

10 My heart panteth, my strength hath failed me, * and the light of mine eyes is gone from me.

11 My lovers and my neighbours did stand looking upon my trouble, * and my kinsmen stood afar off.

12 They also that sought after my life laid snares for me; * and they that went about to do me evil talked of wickedness, and imagined deceit all the day long.

13 As for me, I was like a deaf man, and heard not; * and as one that is dumb, who doth not open his mouth.

14 I became even as a man that heareth not, * and in whose mouth are no reproofs.

15 For in thee, O Lord, have I put my trust; * thou shalt answer for me, O Lord my God.

16 I have required that they, even mine enemies, should not triumph over me; * for when my foot slipt, they rejoiced greatly against me.

17 And I truly am set in the plague, * and my heaviness is ever in my sight.

18 For I will confess my wickedness, * and be sorry for my sin.

19 But mine enemies live, and are mighty; * and they that hate me wrongfully are many in number.

20 They also that reward evil for good are against me; * because I follow the thing that good is.

21 Forsake me not, O Lord my God; * be not thou far from me.

The Office of Tenebrae

22 Haste thee to help me, * O Lord God of my salvation.

Psalm 40. *Expectans expectavi.*

I WAITED patiently for the Lord, * and he inclined unto me, and heard my calling.

2 He brought me also out of the horrible pit, out of the mire and clay, * and set my feet upon the rock, and ordered my goings.

3 And he hath put a new song in my mouth, * even a thanksgiving unto our God.

4 Many shall see it, and fear, * and shall put their trust in the Lord.

5 Blessed is the man that hath set his hope in the Lord, * and turned not unto the proud, and to such as go about with lies.

6 O Lord my God, great are the wondrous works which thou hast done, like as be also thy thoughts, which are to us-ward; * and yet there is no man that ordereth them unto thee.

7 If I should declare them, and speak of them, * they should be more than I am able to express.

8 Sacrifice and offering thou wouldest not, * but mine ears hast thou opened.

9 Burnt-offering and sacrifice for sin hast thou not required: * then said I, Lo, I come;

10 In the volume of the book it is written of me, that I should fulfil thy will, O my God: * I am content to do it; yea, thy law is within my heart.

11 I have declared thy righteousness in the great congregation: * lo, I will not refrain my lips, O Lord, and that thou knowest.

The Office of Tenebrae

12 I have not hid thy righteousness within my heart; * my talk hath been of thy truth, and of thy salvation.

13 I have not kept back thy loving mercy and truth * from the great congregation.

14 Withdraw not thou thy mercy from me, O Lord; * let thy loving-kindness and thy truth alway preserve me.

15 For innumerable troubles are come about me; my sins have taken such hold upon me, that I am not able to look up; * yea, they are more in number than the hairs of my head, and my heart hath failed me.

16 O Lord, let it be thy pleasure to deliver me; * make haste, O Lord, to help me.

17 Let them be ashamed, and confounded together, that seek after my soul to destroy it; * let them be driven backward, and put to rebuke, that wish me evil.

18 Let them be desolate, and rewarded with shame, * that say unto me, Fie upon thee! fie upon thee!

19 Let all those that seek thee, be joyful and glad in thee; * and let such as love thy salvation, say alway, The Lord be praised.

20 As for me, I am poor and needy; * but the Lord careth for me.

21 Thou art my helper and redeemer; * make no long tarrying, O my God.

Psalm 54. *Deus, in Nomine.*

SAVE me, O God, for thy Name's sake, * and avenge me in thy strength.

2 Hear my prayer, O God, * and hearken unto the words of my mouth.

The Office of Tenebrae

3 For strangers are risen up against me; * and tyrants, which have not God before their eyes, seek after my soul.

4 Behold, God is my helper; * the Lord is with them that uphold my soul.

5 He shall reward evil unto mine enemies: * destroy thou them in thy truth.

6 An offering of a free heart will I give thee, and praise thy Name, O Lord; * because it is so comfortable.

7 For he hath delivered me out of all my trouble; * and mine eye hath seen his desire upon mine enemies.

The Second Lesson. St. John xvi.

THESE things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues: yea, the time cometh, that whosoever kill-eth you will think that he doeth God service. And these things will they do unto you, because they have not known the Father, nor me. But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you. But now I go my way to him that sent me; and none of you asketh me, whither goest thou? But because I have said these things unto you, sorrow hath filled your heart. Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on me; of righteousness, because

The Office of Tenebrae

I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you. A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father. Then said some of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go to the Father? They said therefore, What is this that he saith, A little while? we cannot tell what he saith. Now Jesus knew that they were desirous to ask him, and said unto them, Do ye inquire among yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me? Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you. And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the

The Office of Tenebrae

Father in my name, he will give it you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full. These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father. At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you: for the Father himself loveth you, because ye have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father. His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb. Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God. Jesus answered them, Do ye now believe? Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me. These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.

¶ *After that, the Office shall be concluded as on the previous evening.*

Benedictus.

V. Christ, for our sakes, became obedient unto death:

R. Even the death of the Cross.

The Office of Tenebrae

FRIDAY EVENING IN HOLY WEEK

¶ *The following Psalms and Lessons may be used.*

Psalm 2. *Quare fremuerunt gentes?*

WHY do the heathen so furiously rage together? *
and why do the people imagine a vain thing?

2 The kings of the earth stand up, and the rulers
take counsel together * against the Lord, and against
his Anointed:

3 Let us break their bonds asunder, * and cast away
their cords from us.

4 He that dwelleth in heaven shall laugh them to
scorn: * the Lord shall have them in derision.

5 Then shall he speak unto them in his wrath, * and
vex them in his sore displeasure:

6 Yet have I set my King * upon my holy hill of
Sion.

7 I will rehearse the decree; * the Lord hath said
unto me, Thou art my Son, this day have I begotten
thee.

8 Desire of me, and I shall give thee the nations for
thine inheritance, * and the utmost parts of the earth
for thy possession.

9 Thou shalt bruise them with a rod of iron, * and
break them in pieces like a potter's vessel.

10 Be wise now therefore, O ye kings; * be in-
structed, ye that are judges of the earth.

11 Serve the Lord in fear, * and rejoice unto him
with reverence.

The Office of Tenebrae

12 Kiss the Son, lest he be angry, and so ye perish from the right way, if his wrath be kindled, yea but a little. * Blessed are all they that put their trust in him.

Psalm 22. *Deus, Deus meus.*

MY God, my God, look upon me; why hast thou forsaken me? * and art so far from my health, and from the words of my complaint?

2 O my God, I cry in the day-time, but thou hearest not; * and in the night season also I take no rest.

3 And thou continuest holy, * O thou Worship of Israel.

4 Our fathers hoped in thee; * they trusted in thee, and thou didst deliver them.

5 They called upon thee, and were holpen; * they put their trust in thee, and were not confounded.

6 But as for me, I am a worm, and no man; * a very scorn of men, and the outcast of the people.

7 All they that see me laugh me to scorn; * they shoot out their lips, and shake their heads, saying,

8 He trusted in the Lord, that he would deliver him; * let him deliver him, if he will have him.

9 But thou art he that took me out of my mother's womb; * thou wast my hope, when I hanged yet upon my mother's breasts.

10 I have been left unto thee ever since I was born; * thou art my God even from my mother's womb.

11 O go not from me; for trouble is hard at hand, * and there is none to help me.

12 Many oxen are come about me; * fat bulls of Bashan close me in on every side.

The Office of Tenebrae

13 They gape upon me with their mouths, * as it were a ramping and a roaring lion.

14 I am poured out like water, and all my bones are out of joint; * my heart also in the midst of my body is even like melting wax.

15 My strength is dried up like a potsherd, and my tongue cleaveth to my gums, * and thou bringest me into the dust of death.

16 For many dogs are come about me, * and the council of the wicked layeth siege against me.

17 They pierced my hands and my feet: I may tell all my bones: * they stand staring and looking upon me.

18 They part my garments among them, * and cast lots upon my vesture.

19 But be not thou far from me, O Lord; * thou art my succour, haste thee to help me.

20 Deliver my soul from the sword, * my darling from the power of the dog.

21 Save me from the lion's mouth; * thou hast heard me also from among the horns of the unicorns.

22 I will declare thy Name unto my brethren; * in the midst of the congregation will I praise thee.

23 O praise the Lord, ye that fear him: * magnify him, all ye of the seed of Jacob; and fear him, all ye seed of Israel.

24 For he hath not despised nor abhorred the low estate of the poor; * he hath not hid his face from him; but when he called unto him he heard him.

25 My praise is of thee in the great congregation; * my vows will I perform in the sight of them that fear him.

26 The poor shall eat, and be satisfied; they that seek

The Office of Tenebrae

after the Lord shall praise him: * your heart shall live for ever.

27 All the ends of the world shall remember themselves, and be turned unto the Lord; * and all the kindreds of the nations shall worship before him.

28 For the kingdom is the Lord's, * and he is the Governor among the nations.

29 All such as be fat upon earth * have eaten, and worshipped.

30 All they that go down into the dust shall kneel before him; * and no man hath quickened his own soul.

31 My seed shall serve him: * they shall be counted unto the Lord for a generation.

32 They shall come, and shall declare his righteousness * unto a people that shall be born, whom the Lord hath made.

Psalm 27. *Dominus illuminatio.*

THE Lord is my light and my salvation; whom then shall I fear? * the Lord is the strength of my life; of whom then shall I be afraid?

2 When the wicked, even mine enemies and my foes, came upon me to eat up my flesh, * they stumbled and fell.

3 Though an host of men were laid against me, yet shall not my heart be afraid; * and though there rose up war against me, yet will I put my trust in him.

4 One thing have I desired of the Lord, which I will require; * even that I may dwell in the house of the Lord all the days of my life, to behold the fair beauty of the Lord, and to visit his temple.

5 For in the time of trouble he shall hide me in his

The Office of Tenebrae

tabernacle; * yea, in the secret place of his dwelling shall he hide me, and set me up upon a rock of stone.

6 And now shall he lift up mine head * above mine enemies round about me.

7 Therefore will I offer in his dwelling an oblation, with great gladness: * I will sing and speak praises unto the Lord.

8 Hearken unto my voice, O Lord, when I cry unto thee; * have mercy upon me, and hear me.

9 My heart hath talked of thee, Seek ye my face: * Thy face, Lord, will I seek.

10 O hide not thou thy face from me, * nor cast thy servant away in displeasure.

11 Thou hast been my succour; * leave me not, neither forsake me, O God of my salvation.

12 When my father and my mother forsake me, * the Lord taketh me up.

13 Teach me thy way, O Lord, * and lead me in the right way, because of mine enemies.

14 Deliver me not over into the will of mine adversaries: * for there are false witnesses risen up against me, and such as speak wrong.

15 I should utterly have fainted, * but that I believe verily to see the goodness of the Lord in the land of the living.

16 O tarry thou the Lord's leisure; * be strong, and he shall comfort thine heart; and put thou thy trust in the Lord.

The First Lesson. Lamentations iii. 1-21.

I AM the man that hath seen affliction by the rod of his wrath. He hath led me, and brought me into

The Office of Tenebrae

darkness, but not into light. Surely against me is he turned; he turneth his hand against me all the day. My flesh and my skin hath he made old; he hath broken my bones. He hath builded against me, and compassed me with gall and travail. He hath set me in dark places, as they that be dead of old. He hath hedged me about, that I cannot get out: he hath made my chain heavy. Also when I cry and shout, he shutteth out my prayer. He hath inclosed my ways with hewn stone, he hath made my paths crooked. He was unto me as a bear lying in wait, and as a lion in secret places. He hath turned aside my ways, and pulled me in pieces: he hath made me desolate. He hath bent his bow, and set me as a mark for the arrow. He hath caused the arrows of his quiver to enter into my reins. I was a derision to all my people; and their song all the day. He hath filled me with bitterness, he hath made me drunken with wormwood. He hath also broken my teeth with gravel stones, he hath covered me with ashes. And thou hast removed my soul far off from peace: I forgot prosperity. And I said, My strength and my hope is perished from the Lord: Remembering mine affliction and my misery, the wormwood and the gall. My soul hath them still in remembrance, and is humbled in me. This I recall to my mind, therefore have I hope.

Psalm 59. *Eripe me de inimicis.*

DELIVER me from mine enemies, O God; * defend me from them that rise up against me.

2 O deliver me from the wicked doers, * and save me from the blood-thirsty men.

The Office of Tenebrae

3 For lo, they lie waiting for my soul; * the mighty men are gathered against me, without any offence or fault of me, O Lord.

4 They run and prepare themselves without my fault; * arise thou therefore to help me, and behold.

5 Stand up, O Lord God of hosts, thou God of Israel, to visit all the heathen, * and be not merciful unto them that offend of malicious wickedness.

6 They go to and fro in the evening, * they grin like a dog, and run about through the city.

7 Behold, they speak with their mouth, and swords are in their lips; * for who doth hear?

8 But thou, O Lord, shalt have them in derision, * and thou shalt laugh all the heathen to scorn.

9 My strength will I ascribe unto thee; * for thou art the God of my refuge.

10 God showeth me his goodness plenteously; * and God shall let me see my desire upon mine enemies.

11 Slay them not, lest my people forget it; * but scatter them abroad among the people, and put them down, O Lord our defence.

12 For the sin of their mouth, and for the words of their lips, they shall be taken in their pride: * and why? their talk is of cursing and lies.

13 Consume them in thy wrath, consume them, that they may perish; * and know that it is God that ruleth in Jacob, and unto the ends of the world.

14 And in the evening they will return, * grin like a dog, and will go about the city.

15 They will run here and there for meat, * and grudge if they be not satisfied.

16 As for me, I will sing of thy power, and will praise

The Office of Tenebrae

thy mercy betimes in the morning; * for thou hast been my defence and refuge in the day of my trouble.

17 Unto thee, O my strength, will I sing; * for thou, O God, art my refuge, and my merciful God.

Psalm 88. *Domine, Deus.*

O LORD God of my salvation, I have cried day and night before thee: * O let my prayer enter into thy presence, incline thine ear unto my calling;

2 For my soul is full of trouble, * and my life draweth nigh unto the grave.

3 I am counted as one of them that go down into the pit, * and I am even as a man that hath no strength;

4 Cast off among the dead, like unto them that are slain, and lie in the grave, * who are out of remembrance, and are cut away from thy hand.

5 Thou hast laid me in the lowest pit, * in a place of darkness, and in the deep.

6 Thine indignation lieth hard upon me, * and thou hast vexed me with all thy storms.

7 Thou hast put away mine acquaintance far from me, * and made me to be abhorred of them.

8 I am so fast in prison * that I cannot get forth.

9 My sight faileth for very trouble; * Lord, I have called daily upon thee, I have stretched forth my hands unto thee.

10 Dost thou show wonders among the dead? * or shall the dead rise up again, and praise thee?

11 Shall thy loving-kindness be showed in the grave? * or thy faithfulness in destruction?

12 Shall thy wondrous works be known in the dark? *

The Office of Tenebrae

and thy righteousness in the land where all things are forgotten?

13 Unto thee have I cried, O Lord; * and early shall my prayer come before thee.

14 Lord, why abhorrest thou my soul, * and hidest thou thy face from me?

15 I am in misery, and like unto him that is at the point to die; * even from my youth up, thy terrors have I suffered with a troubled mind.

16 Thy wrathful displeasure goeth over me, * and the fear of thee hath undone me.

17 They came round about me daily like water, * and compassed me together on every side.

18 My lovers and friends hast thou put away from me, * and hid mine acquaintance out of my sight.

Psalm 94. *Deus ultionum.*

O LORD God, to whom vengeance belongeth, * thou God, to whom vengeance belongeth, show thyself.

2 Arise, thou Judge of the world, * and reward the proud after their deserving.

3 Lord, how long shall the ungodly, * how long shall the ungodly triumph?

4 How long shall all wicked doers speak so disdainfully, * and make such proud boasting?

5 They smite down thy people, O Lord, * and trouble thine heritage.

6 They murder the widow and the stranger, * and put the fatherless to death.

7 And yet they say, Tush, the Lord shall not see, * neither shall the God of Jacob regard it.

The Office of Tenebrae

8 Take heed, ye unwise among the people: * O ye fools, when will ye understand?

9 He that planted the ear, shall he not hear? * or he that made the eye, shall he not see?

10 Or he that instructeth the heathen, * it is he that teacheth man knowledge; shall not he punish?

11 The Lord knoweth the thoughts of man, * that they are but vain.

12 Blessed is the man whom thou chastenest, O Lord, * and teachest him in thy law;

13 That thou mayest give him patience in time of adversity, * until the pit be digged up for the ungodly.

14 For the Lord will not fail his people; * neither will he forsake his inheritance;

15 Until righteousness turn again unto judgment: * all such as are true in heart shall follow it.

16 Who will rise up with me against the wicked? * or who will take my part against the evil doers?

17 If the Lord had not helped me, * it had not failed, but my soul had been put to silence.

18 But when I said, My foot hath slipt; * thy mercy, O Lord, held me up.

19 In the multitude of the sorrows that I had in my heart, * thy comforts have refreshed my soul.

20 Wilt thou have any thing to do with the throne of wickedness, * which imagineth mischief as a law?

21 They gather them together against the soul of the righteous, * and condemn the innocent blood.

22 But the Lord is my refuge, * and my God is the strength of my confidence.

23 He shall recompense them their wickedness, and destroy them in their own malice; * yea, the Lord our God shall destroy them.

The Office of Tenebrae

The Second Lesson. St. John xvii.

THESE words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee. For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled. And now come I to thee; and these things

The Office of Tenebrae

I speak in the world, that they might have my joy fulfilled in themselves. I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them.

The Office of Tenebrae

¶ *After that, the Office shall be concluded as on the previous evening.*

Benedictus.

V. Christ, for our sakes, became obedient unto death:

R. Even the death of the Cross.

The Lord's Prayer.

Psalm 51.

The Collect.

HOLY WEEK OFFICES

Good Friday

Edited by Massey H. Shepherd, Jr.
For the Associated Parishes, Incorporated



GREENWICH, CONNECTICUT · 1958

Good Friday

The Prayer Book provides the proper, liturgical observance of the Church on Good Friday. By long-established custom, the full celebration of the Holy Eucharist is omitted on this supreme day of mourning in the Christian Year. But the morning office should consist of Morning Prayer, Litany, and Ante-Communion; with a sermon or address, if so desired; and in the afternoon or evening, Evening Prayer, with the Litany and a sermon.

In many places, the Ante-Communion is supplemented by two ancient devotions: 1) A solemn Intercession, in the form of Biddings, silent corporate prayer, and Collects; and 2) An act of Veneration of the Cross. These devotions may be used after the sermon, if there is one, or else after the Creed. Either one of them, or both of them, may be used at the Minister's discretion. During the Veneration of the Cross, a plain wooden cross may be placed upon some suitable table before the altar or in the choir, if so desired.

Good Friday

THE ANTE-COMMUNION

¶ *The Order for Morning Prayer may be said immediately before the Ante-Communion. If a canticle of Morning Prayer is not used for an Introit, the following Psalm may serve, without Gloria Patri.*

Psalm 43. *Judica me, Deus.*

GIVE sentence with me, O God, and defend my cause
against the ungodly people; *

O deliver me from the deceitful and wicked man.

For thou art the God of my strength; why hast thou
put me from thee? *

and why go I so heavily, while the enemy oppress-
eth me?

O send out thy light and thy truth, that they may lead
me, *

and bring me unto thy holy hill, and to thy dwell-
ing;

And that I may go unto the altar of God, even unto the
God of my joy and gladness; *

and upon the harp will I give thanks unto thee, O
God, my God.

Why art thou so heavy, O my soul? *

and why art thou so disquieted within me?

O put thy trust in God; *

for I will yet give him thanks, which is the help of
my countenance, and my God.

Good Friday

¶ *Then shall the Priest say the Collect following.*

ALMIGHTY God, unto whom all hearts are open, all desires known, and from whom no secrets are hid; Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name; through Christ our Lord. *Amen.*

¶ *Then shall the Priest, turning to the People, say the Summary of the Law, as follows. And NOTE, That the Priest, may, in his discretion, read the Ten Commandments instead of the Summary of the Law.*

Hear what our Lord Jesus Christ saith.

THOU shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it; Thou shalt love thy neighbour as thyself. On these two commandments hang all the Law and the Prophets.

¶ *Then shall be sung or said,*

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

¶ *Here shall be said,*

The Lord be with you.
Answer. And with thy spirit.
Minister. Let us pray.

Good Friday

¶ *Then shall the Priest say the Collects for the Day.*

ALMIGHTY God, we beseech thee graciously to behold this thy family, for which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the cross; who now liveth and reigneth with thee and the Holy Ghost ever, one God, world without end. *Amen.*

ALMIGHTY and everlasting God, by whose Spirit the whole body of the Church is governed and sanctified; Receive our supplications and prayers, which we offer before thee for all estates of men in thy holy Church, that every member of the same, in his vocation and ministry, may truly and godly serve thee; through our Lord and Saviour Jesus Christ. *Amen.*

OMERCIFUL God, who hast made all men, and hatest nothing that thou hast made, nor desirest the death of a sinner, but rather that he should be converted and live; Have mercy upon all who know thee not as thou art revealed in the Gospel of thy Son. Take from them all ignorance, hardness of heart, and contempt of thy Word; and so fetch them home, blessed Lord, to thy fold, that they may be made one flock under one shepherd, Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

¶ *After the Collects, the Minister appointed shall read the Epistle: Hebrews x. 1.*

¶ *Here may be sung or said the following Psalm as a Gradual.*

Good Friday

Psalm 130. *De profundis.*

OUT of the deep have I called unto thee, O Lord; *
Lord, hear my voice.
O let thine ears consider well *
the voice of my complaint.
If thou, Lord, wilt be extreme to mark what is done
amiss, *
O Lord, who may abide it?
For there is mercy with thee; *
therefore shalt thou be feared.
I look for the Lord; my soul doth wait for him; *
in his word is my trust.
My soul fleeth unto the Lord before the morning
watch; *
I say, before the morning watch.
O Israel, trust in the Lord; for with the Lord there is
mercy, *
and with him is plenteous redemption.
And he shall redeem Israel *
from all his sins.

¶ *Then, all the People standing, the Minister appointed shall read the Gospel, first saying, The Passion of our Lord Jesus Christ according to Saint John. And NOTE, that before and after the Gospel the Gloria tibi and Laus tibi shall not be said.*

¶ *And NOTE, that after the words, And he bowed his head, and gave up the ghost, silence shall be kept for a space.*

¶ *After the Gospel shall be said the Creed commonly called the Nicene or else the Apostles' Creed; but the Creed may be omitted, if it hath been said immediately before in Morning Prayer.*

¶ *Here may be sung a Hymn or an Anthem.*

¶ *Then followeth the Sermon.*

Good Friday

THE BIDDING PRAYERS AND COLLECTS

¶ *After the Sermon, the Priest, standing in the Pulpit or some other suitable place, shall lead the People in the Bidding Prayer, as follows. And NOTE, that after each Bidding, and before each Collect, silence shall be kept for a space, for the secret prayers of the Congregation.*

GOOD Christian People, I bid your prayers for Christ's holy Catholic Church, the blessed company of all faithful people; that it may please God to confirm and strengthen it in purity of faith, in holiness of life, and in perfectness of love. [*Silence.*]

KEEP, we beseech thee, O Lord, thy Church with thy perpetual mercy; and, because the frailty of man without thee cannot but fall, keep us ever by thy help from all things hurtful, and lead us to all things profitable to our salvation; through Jesus Christ our Lord. *Amen.*

YE shall pray for Christ's holy Catholic Church, that it may please God to restore to it the witness of visible unity; and more especially for that branch of the same planted by God in this land, whereof we are members; that in all things it may work according to God's will, serve him faithfully, and worship him acceptably. [*Silence.*]

Let us pray.

GRANT, we beseech thee, merciful God, that thy Church, being gathered together in unity by thy

Good Friday

Holy Spirit, may manifest thy power among all peoples, to the glory of thy Name; through Jesus Christ our Lord. *Amen.*

YE shall pray for the President of these United States, and for the Governor of this State, and for all that are in authority; that all, and every one of them, may serve truly in their several callings to the glory of God, and the edifying and well-governing of the people, remembering the account they shall be called upon to give at the last great day. [*Silence.*]

Let us pray.

ALMIGHTY God, whose kingdom is everlasting and power infinite; Have mercy upon this whole land; and so rule the hearts of thy servants The President of the United States, The Governor of this State, and all others in authority, that they, knowing whose ministers they are, may above all things seek thy honour and glory; and that we and all the People, duly considering whose authority they bear, may faithfully and obediently honour them, according to thy blessed Word and ordinance; through Jesus Christ our Lord. *Amen.*

YE shall also pray for the ministers of God's Holy Word and Sacraments; for Bishops (*and herein more especially for the Bishop of this Diocese*), that they may minister faithfully and wisely the discipline of Christ; likewise for all Priests and Deacons (*and herein more especially for the Clergy here residing*), that they may shine as lights in the world, and in all things may adorn the doctrine of God our Saviour. [*Silence.*]

Good Friday

Let us pray.

ALMIGHTY God, the giver of all good gifts, who of thy divine providence hast appointed divers Orders in thy Church; Give thy grace, we humbly beseech thee, to all those who are called to any office and administration in the same; and so replenish them with the truth of thy doctrine, and endue them with innocence of life, that they may faithfully serve before thee, to the glory of thy great Name, and the benefit of thy holy Church; through Jesus Christ our Lord. *Amen.*

YE shall pray for a due supply of persons fitted to serve God in the Ministry and in the State; and to that end, as well as for the good education of all the youth of this land, ye shall pray for all schools, colleges, and seminaries of sound and godly learning, and for all whose hands are open for their maintenance; that whatsoever tends to the advancement of true religion and useful learning may for ever flourish and abound. [*Silence.*]

Let us pray.

ALMIGHTY God, we beseech thee, with thy gracious favour to behold our universities, colleges, and schools, that knowledge may be increased among us, and all good learning flourish and abound. Bless all who teach and all who learn; and grant that in humility of heart they may ever look unto thee, who art the fountain of all wisdom; through Jesus Christ our Lord. *Amen.*

Good Friday

YE shall pray for all the people of these United States, that they may live in the true faith and fear of God, and in brotherly charity one towards another. [*Silence.*]

Let us pray.

LORD of all power and might, who art the author and giver of all good things; Graft in our hearts the love of thy Name, increase in us true religion, nourish us with all goodness, and of thy great mercy keep us in the same; through Jesus Christ our Lord. *Amen.*

YE shall pray also for all who travel by land, sea, or air; for all prisoners and captives; for all who are in sickness or in sorrow; for all who have fallen into grievous sin; for all who, through temptation, ignorance, helplessness, grief, trouble, dread, or the near approach of death, especially need our prayers. [*Silence.*]

Let us pray.

ASSIST us mercifully, O Lord, in these our supplications and prayers, and dispose the way of thy servants towards the attainment of everlasting salvation; that, among all the changes and chances of this mortal life, they may ever be defended by thy most gracious and ready help; through Jesus Christ our Lord. *Amen.*

YE shall also praise God for rain and sunshine; for the fruits of the earth; for the products of all honest industry; and for all his good gifts, temporal and spiritual, to us and to all men. [*Silence.*]

Good Friday

Let us pray.

MOST gracious God, by whose knowledge the depths are broken up, and the clouds drop down the dew; We yield thee unfeigned thanks and praise for seed-time and harvest, for the increase of the ground and the gathering in of the fruits thereof, and for all the other blessings of thy merciful providence bestowed upon this nation and people. And, we beseech thee, give us a just sense of these great mercies; such as may appear in our lives by an humble, holy, and obedient walking before thee all our days; through Jesus Christ our Lord. *Amen.*

FINALLY, ye shall yield unto God most high praise and hearty thanks for the wonderful grace and virtue declared in all his saints, who have been the choice vessels of his grace and the lights of the world in their several generations; and pray unto God, that we may have grace to direct our lives after their good examples; that, this life ended, we may be made partakers with them of the glorious resurrection, and the life everlasting. [*Silence.*]

Let us pray.

O ALMIGHTY God, the God of the spirits of all flesh, who by a voice from heaven didst proclaim, Blessed are the dead who die in the Lord; Multiply, we beseech thee, to those who rest in Jesus, the manifold blessings of thy love, that the good work which thou didst begin in them may be perfected unto the day of

Good Friday

Jesus Christ. And of thy mercy, O heavenly Father, vouchsafe that we, who now serve thee here on earth, may at last, together with them, be found meet to be partakers of the inheritance of the saints in light; for the sake of the same thy Son Jesus Christ our Lord. *Amen.*

¶ *The Priest may here end the service with the Grace or a Blessing, or he may continue with the following Act of Devotion, called the Reproaches, the People all kneeling,*

THE REPROACHES

V. O my people, what have I done unto thee; or wherein have I wearied thee, saith the Lord? Testify against me.

Because I, the Lord thy God, brought thee forth from the land of Egypt: thou hast prepared a cross for thy Saviour.

R. Holy God, Holy and mighty, Holy and immortal, have mercy upon us.

V. Because I, the Lord thy God, led thee through the desert forty years, and fed thee with manna, and brought thee into a land exceeding good: thou hast prepared a cross for thy Saviour.

R. Holy God, Holy and mighty, Holy and immortal, have mercy upon us.

V. What more could I have done for thee that I have not done, saith the Lord thy God? I indeed did plant thee, O my vineyard, exceeding fair, and thou art become very bitter unto me: for vinegar thou gavest me to quench my thirst, and thou hast pierced with a spear the side of thy Saviour.

R. Holy God, Holy and mighty, Holy and immortal, have mercy upon us.

Good Friday

V. I, the Lord thy God, did scourge Egypt with her first-born for thy sake: and thou hast scourged me. I led thee forth out of Egypt, through the Red Sea: and thou hast delivered me unto the chief priests. I did open the sea before thee: and thou hast opened my side with a spear.

R. O my people, what have I done unto thee; or wherein have I wearied thee, saith the Lord? Testify against me.

V. I did go before thee in the pillar of cloud: and thou hast brought me unto the judgment hall of Pilate. I did feed thee with manna in the desert: and thou hast stricken me with blows and scourges. I did give thee to drink the water of life from the rock: and thou hast given me to drink gall and vinegar.

R. O my people, what have I done unto thee; or wherein have I wearied thee, saith the Lord? Testify against me.

V. I did smite kings for thy sake: and thou hast smitten my head with a reed. I did give thee a royal sceptre: and thou hast set upon my head a crown of thorns. I did raise thee on high with great power: and thou hast hanged me upon the gibbet of the Cross.

R. O my people, what have I done unto thee; or wherein have I wearied thee, saith the Lord? Testify against me.

¶ *Then shall be said or sung by all the People this Anthem,*

O SAVIOUR of the world, who by thy Cross and precious Blood hast redeemed us; Save us, and help us, we humbly beseech thee, O Lord.

Good Friday

¶ *Then may be sung the following Hymn. And NOTE, the refrain may be sung after each stanza of the Hymn*

*Faithful cross! above all other,
One and only noble tree!
None in foliage, none in blossom,
None in fruit thy peer may be:
Sweetest wood, and sweetest iron!
Sweetest weight is hung on thee.*

Sing, my tongue, the glorious battle,
Sing the winning of the fray;
Now above the cross, the trophy,
Sound the high triumphal lay:
Tell how Christ, the world's Redeemer,
As a victim won the day. (*Refrain*)—

Thirty years he dwelt among us,
His appointed time fulfilled;
Born for this, he met his passion,
This the Saviour freely willed:
On the cross the Lamb was lifted,
Where his precious blood was spilled. (*Refrain*)

He endured the nails, the spitting,
Vinegar, and spear, and reed;
From that holy body broken
Blood and water forth proceed:
Earth, and stars, and sky, and ocean,
By that flood from stain are freed. (*Refrain*)

Bend thy boughs, O tree of glory!
Thy relaxing sinews bend;
For awhile the ancient rigor

Good Friday

That thy birth bestowed, suspend;
And the King of heav'nly beauty
On thy bosom gently tend! (*Refrain*)

To the Trinity be glory
Everlasting, as is meet:
Equal to the Father, equal
To the Son, and Paraclete:
God the Three in One, whose praises
All created things repeat. Amen.

¶ *Then shall be said the following, after which all shall leave in silence.*

V. O SAVIOUR of the world, who by thy Cross and precious Blood hast redeemed us;

R. Save us, and help us, we humbly beseech thee,
O Lord.

HOLY WEEK OFFICES

Easter Even

Edited by Massey H. Shepherd, Jr.
For the Associated Parishes, Incorporated



GREENWICH, CONNECTICUT · 1958

Easter Even

The rites of Easter Even are of great antiquity, reaching back to the days of the Apostles. Beginning at sundown on Saturday, the liturgy began with the lighting of the lamps, and proceeded to a long vigil service of Scripture lessons, canticles and prayers lasting most of the night. Before dawn the candidates prepared during Lent were baptized and confirmed, and at daybreak the whole rite concluded with the Easter Eucharist.

The Office here presented is an adaptation and simplification of these ancient ceremonies, fitted to the framework of our Prayer Book rite. It opens with the lighting of the New Fire and the Paschal Candle, a reminder of the old lamp-lighting ceremony. In the Easter context, it has gathered about itself a rich symbolism, recalling the fiery pillar by which God led the people of Israel out of bondage in Egypt into the promised land of Canaan. The Passover of the Old Covenant becomes in turn a type of the Passover of Christ, whereby through our Lord's Passion and Resurrection He has brought us out of the darkness of sin and death into His own light of newness of life. Then follows the evening service, which may be either a vigil of the ancient type, or the Order for Evening Prayer. Holy Baptism is then administered, and, if the Bishop is present, the rite of Confirmation may also be celebrated.

Easter Even

THE LIGHTING OF THE PASCHAL CANDLE

THE NEW FIRE

¶ *All lights in the church having been extinguished, the Ministers go to the porch or narthex; and the Priest shall say,*

The Lord be with you.

Answer. And with thy spirit.

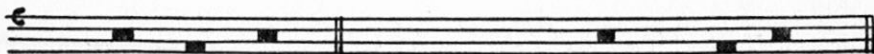
¶ *Fire is then kindled, and a candle lighted, whereupon the Priest shall say,*

Let us pray.

ALMIGHTY God, who hast poured upon us the new light of thine incarnate Word; Grant that the same light enkindled in our hearts may shine forth in our lives; through Jesus Christ our Lord. *Amen.*

THE PROCESSION

¶ *The Ministers shall then proceed down the aisle of the church towards the chancel, one of them holding the lighted candle, and the Priest shall sing or say,*



Light of Christ! *Answer.* Thanks be to God.

¶ *This may be sung three times: at the head of the aisle, in the midst of the church, and at the entrance to the chancel.*

Easter Even

The Paschal Song: *Exultet*.

¶ *When all the Ministers are in their appointed places, the Deacon (or, if there be no Deacon, then the Priest), shall stand before the Paschal Candle, and sing or say as followeth, the People all standing.*

REJOICE now, all ye heavenly hosts of angels, for the King who cometh with victory let the trumpet proclaim salvation.

Sing with joy, O earth, illumined with celestial splendor, and the glory of the eternal King, for the darkness of the world has now been put away.

Be joyful, O Church, adorned with the radiancy of so great a light, and let your holy courts resound in praise, with the voices of thy people.

Wherefore, beloved brethren, all ye who seek this heavenly brightness, I beseech you to pray God Almighty, that he would show forth his mercy towards us, through our Lord Jesus Christ, his only Son, who liveth and reigneth with him, in the unity of the Holy Ghost ever, one God, world without end. Amen.

The Lord be with you.

Answer. And with thy spirit.

Deacon. Lift up your hearts.

Answer. We lift them up unto the Lord.

Deacon. Let us give thanks unto our Lord God.

Answer. It is meet and right so to do.

IT is very meet, right, and our bounden duty, that we should at all times and in all places, give thanks unto thee, O Father Almighty, invisible God, and to

Easter Even

thine only-begotten Son, Jesus Christ our Lord; for this is the Paschal Feast wherein the true Lamb is slain, who by his death hath destroyed death, and by his rising to life again hath restored unto us everlasting life.

This is the night, wherein thou didst lead forth our fathers, the children of Israel, out of Egypt, making them to pass over the Red Sea on dry land. This is the night, wherein all who believe in Christ are delivered from the shadow of death, and are renewed unto grace and made partakers of everlasting life. This is the night, wherein Christ loosed the bonds of hell, and from the grave did rise again victorious over sin and death. How wonderful art thou, O God, in thy loving-kindness unto us, that to redeem a servant, thou didst give up thine only Son Jesus Christ our Lord.

¶ *Here the Deacon shall light the Paschal Candle. And from its light shall all other candles and lights in the church be illuminated. And after that, the Deacon shall continue as follows.*

WHEREFORE, we beseech thee, O Lord, Holy Father, accept this our evening sacrifice, that this Candle which we have consecrated to thine honour, may shine forth continually to dispel the shades of darkness, and may the Day-star that knoweth no setting find it ever burning, the same thy Son Jesus Christ, who giveth his light unto all creation.

WE therefore pray thee, O Lord, that thou wouldest direct, sanctify, and govern us thy servants, and all thy faithful family, with thy continual grace, that we may pass our time in peace and gladness, in the festival of our redemption; through Jesus Christ, thy Son our

Easter Even

Lord, who liveth and reigneth with thee in the unity of the Holy Ghost ever, one God, world without end.
Amen.

¶ *Then shall the Minister appointed begin the Order for Evening Prayer, or else the Office of Vigil hereinafter following.*

EVENING PRAYER

Psalm 27.

The First Lesson: Job 19:21-27a

The Second Lesson: Romans 6:3-11.

THE VIGIL

¶ *The Minister appointed shall read the First Lesson.*

The First Lesson. Genesis i.1-ii.4.

IN the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light. And God saw the light, that it was good: and God divided the light from the darkness. And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so. And

Easter Even

God called the firmament Heaven. And the evening and the morning were the second day.

And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so. And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good. And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so. And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good. And the evening and the morning were the third day.

And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: and let them be for lights in the firmament of the heaven to give light upon the earth: and it was so. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also. And God set them in the firmament of the heaven to give light upon the earth, and to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good. And the evening and the morning were the fourth day. And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven. And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind:

Easter Even

and God saw that it was good. And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth. And the evening and the morning were the fifth day.

And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so. And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that it was good.

And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so. And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day.

Easter Even

Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.

¶ *After which shall be sung the Canticle following.*

Bonum est confiteri. Psalm 92.

IT is a good thing to give thanks unto the Lord, *
and to sing praises unto thy Name, O Most Highest;
To tell of thy loving-kindness early in the morning, *
and of thy truth in the night season;
Upon an instrument of ten strings, and upon the lute; *
upon a loud instrument, and upon the harp.
For thou, Lord, hast made me glad through thy works; *
and I will rejoice in giving praise for the operations
of thy hands.

¶ *The Minister appointed shall then read the Second Lesson.*

The Second Lesson. Exodus xiv.24-xv.1.

AND it came to pass, that in the morning watch the Lord looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians, and took off their chariot wheels, that they drave them heavily: so that the Egyp-

Easter Even

tians said, Let us flee from the face of Israel; for the Lord fighteth for them against the Egyptians.

And the Lord said unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen. And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the Egyptians fled against it; and the Lord overthrew the Egyptians in the midst of the sea. And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them; there remained not so much as one of them. But the children of Israel walked upon dry land in the midst of the sea; and the waters were a wall unto them on their right hand, and on their left. Thus the Lord saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore. And Israel saw that great work which the Lord did upon the Egyptians: and the people feared the Lord, and believed the Lord, and his servant Moses.

Then sang Moses and the children of Israel this song unto the Lord, and spake, saying, I will sing unto the Lord, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea.

¶ *After which shall be sung the Canticle following.*

Cantate Domino. Psalm 98.

O SING unto the Lord a new song; *
for he hath done marvellous things.
With his own right hand, and with his holy arm, *
hath he gotten himself the victory.

Easter Even

The Lord declared his salvation; *

his righteousness hath he openly showed in the sight of the heathen.

He hath remembered his mercy and truth toward the house of Israel; *

and all the ends of the world have seen the salvation of our God.

Show yourselves joyful unto the Lord, all ye lands; *
sing, rejoice, and give thanks.

Praise the Lord upon the harp; *

sing to the harp with a psalm of thanksgiving.

With trumpets also and shawms, *

O show yourselves joyful before the Lord, the King.

Let the sea make a noise, and all that therein is; *

the round world, and they that dwell therein.

Let the floods clap their hands, and let the hills be joyful together before the Lord; *

for he is come to judge the earth.

With righteousness shall he judge the world, *

and the peoples with equity.

¶ *The Minister appointed shall then read the Third Lesson.*

The Third Lesson. Ezekiel xxxvii. 1-14.

THE hand of the Lord was upon me, and carried me out in the spirit of the Lord, and set me down in the midst of the valley which was full of bones, and caused me to pass by them round about: and, behold, there were very many in the open valley; and, lo, they were very dry. And he said unto me, Son of man, can these bones live? And I answered, O Lord God, thou knowest. Again he said unto me, Prophecy upon these bones,

Easter Even

and say unto them, O ye dry bones, hear the word of the Lord. Thus saith the Lord God unto these bones; Behold, I will cause breath to enter into you, and ye shall live: and I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the Lord. So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone. And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but there was no breath in them. Then said he unto me, Prophecy unto the wind, prophecy, son of man, and say to the wind, Thus saith the Lord God; Come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army.

Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts. Therefore prophecy and say unto them, Thus saith the Lord God; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord.

Easter Even

¶ *After which shall be sung the Canticle following.*

Deus misereatur. Psalm 67.

GOD be merciful unto us, and bless us, *
and show us the light of his countenance, and be
merciful unto us;
That thy way may be known upon earth, *
thy saving health among all nations.
Let the peoples praise thee, O God; *
yea, let all the peoples praise thee.
O let the nations rejoice and be glad; *
for thou shalt judge the folk righteously, and gov-
ern the nations upon earth.
Let the peoples praise thee, O God; *
yea, let all the peoples praise thee.
Then shall the earth bring forth her increase; *
and God, even our own God, shall give us his bless-
ing.
God shall bless us; *
and all the ends of the world shall fear him.

¶ *The Minister appointed shall then read the Fourth Lesson.*

The Fourth Lesson. Isaiah iv.2-6.

IN that day shall the branch of the Lord be beautiful
and glorious, and the fruit of the earth shall be ex-
cellent and comely for them that are escaped of Israel.
And it shall come to pass, that he that is left in Zion,
and he that remaineth in Jerusalem, shall be called
holy, even every one that is written among the living
in Jerusalem: When the Lord shall have washed away
the filth of the daughters of Zion, and shall have purged

Easter Even

the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning. And the Lord will create upon every dwelling place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defence. And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain.

¶ *After which shall be sung the Canticle following.*

Nunc dimittis. St. Luke ii.29.

LORD, now lettest thou thy servant depart in peace, *
according to thy word.

For mine eyes have seen *
thy salvation,

Which thou hast prepared *
before the face of all people;

To be a light to lighten the Gentiles, *
and to be the glory of thy people Israel.

¶ *Then shall be sung or said,*

THE LITANY

¶ *And, if there is to be administered the Sacrament of Holy Baptism, the Litany may be sung in procession to the Font.*

HOLY BAPTISM

¶ *After the administration of Holy Baptism, there may be sung an Hymn.*

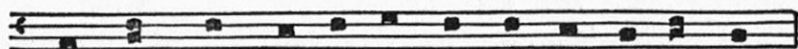
¶ *And after that, the Minister shall proceed with*

Easter Even

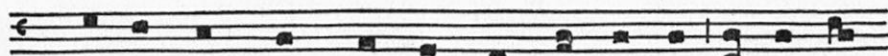
THE ANTE-COMMUNION

¶ *And NOTE, that if Holy Baptism is not administered, the Minister may pass at once from the Litany to the Ante-Communion; or, if the Vigil and Baptisms are concluded at midnight, the Minister may, at his discretion, begin the celebration of the first Eucharist of Easter Day.*

The Paschal Song: Exultet



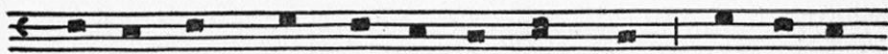
Re - joice now, all ye hea - ven - ly hosts of an - gels,



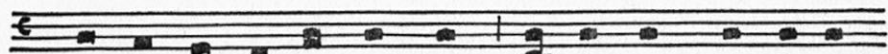
for the King who com - eth with vic - to - ry let the trum -



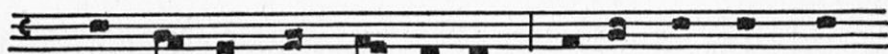
pet pro - claim sal - va - tion. Sing with joy, O earth,



il - lu - mined with ce - les - tial splen - dor, and the glo -



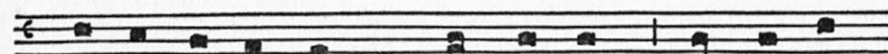
ry of the e - ter - nal King, for the dark - ness of the



world has now been put a - way. Be joy - ful, O Church,



a - dorned with the ra - dian - cy of so great a light, and



let your ho - ly courts re - sound in praise, with the voi -

ces of thy peo - ple. Where - fore, be - lov - ed bre - thren,

all ye who seek this hea - ven - ly bright - ness, I be - seech

you to pray God Al - might - y, that he would show forth

his mer - cy towards us, through our Lord Je - sus Christ,

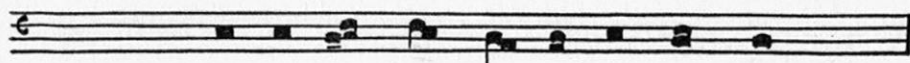
his on - ly Son, who liv - eth and reign - eth with him,

in the un - i - ty of the Ho - ly Ghost ev - er, one God,

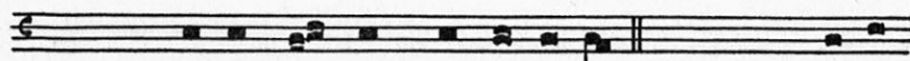
world with - out end. A - men. The Lord be with you.

Answer. And with thy spir - it. *Deacon.* Lift up your

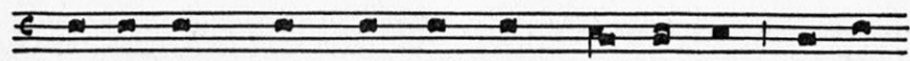
hearts. *Answer.* We lift them up un - to the Lord.



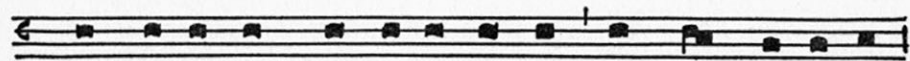
Deacon. Let us give thanks un - to our Lord God.



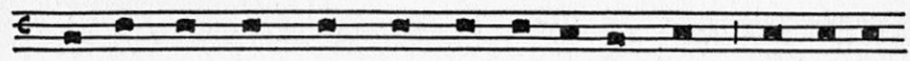
Answer. It is meet and right so to do. *Deacon.* It is



ve - ry meet, right, and our boun - den du - ty, that we



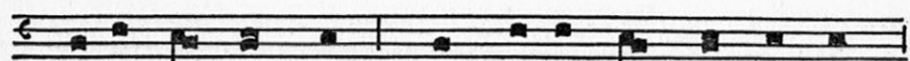
should at all times and in all pla - ces, give thanks un - to thee,



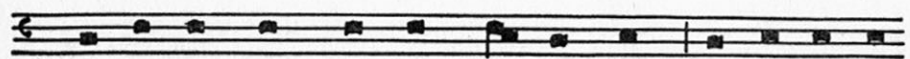
O Fa - ther Al - might - y, in - vi - si - ble God, and to thy



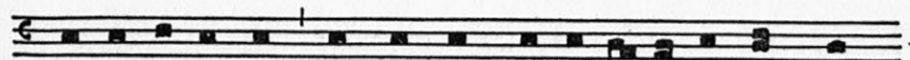
on - ly be - got - ten Son, Je - sus Christ our Lord: for this



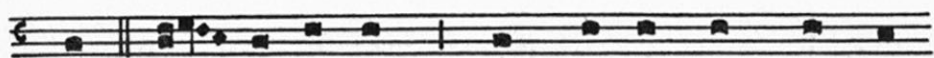
is the Pas - chal Feast where in the true Lamb is slain,



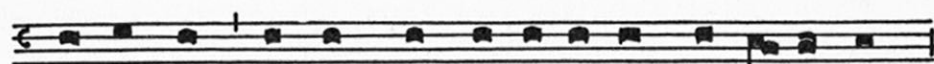
who by his death hath de - stroy - ed death, and by his ris -



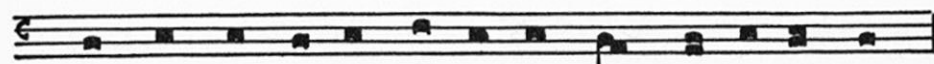
ing to life a - gain hath re - stor - ed to us ev - er - last - ing



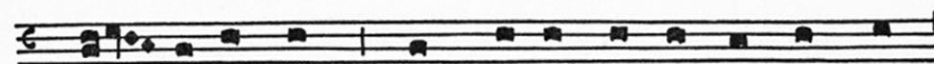
life. This is the night, where - in thou didst lead forth



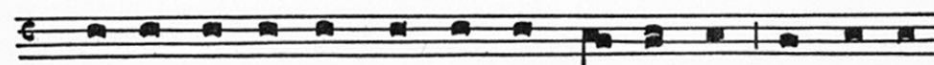
our fa - thers, the chil - dren of Is - ra - el, out of E - gypt,



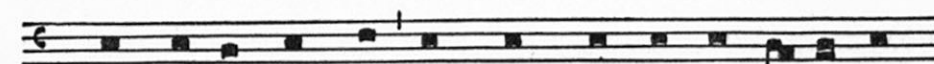
mak - ing them to pass o - ver the Red Sea on dry land.



This is the night, where - in all who be - lieve in Christ



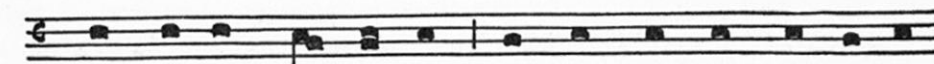
are de - liv - er - ed from the sha - dow of death, and are re -



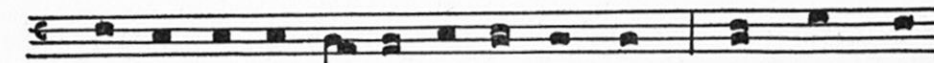
new - ed un - to grace and made par - ta - kers of ev - er -



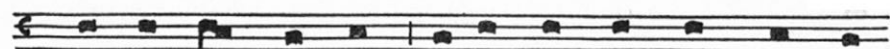
last - ing life. This is the night, where - in Christ



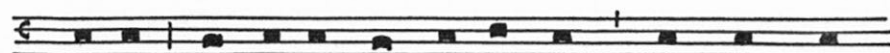
loos - ed the bonds of hell, and from the grave did rise a -



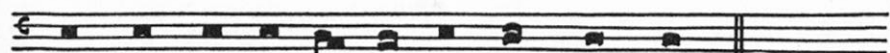
gain vic - to - ri - ous o - ver sin and death. How won - der -



ful art thou, O God, in thy lov-ing-kind-ness un-

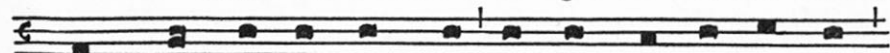


to us, that to re-deem a ser-vant, thou didst give




up thine on-ly Son Je-sus Christ our Lord.

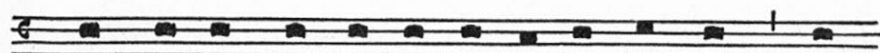
Here the Deacon shall light the Paschal Candle.



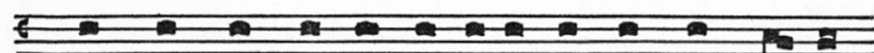
Where-fore, we be-seech thee, O Lord, Ho-ly Fa-ther,



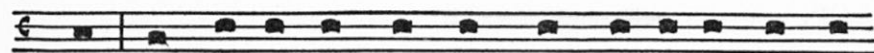
ac-cept this our eve-ning sa-cri-fice, that this Can-dle



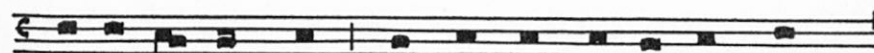
which we have con-se-cra-ted to thine ho-nour, may



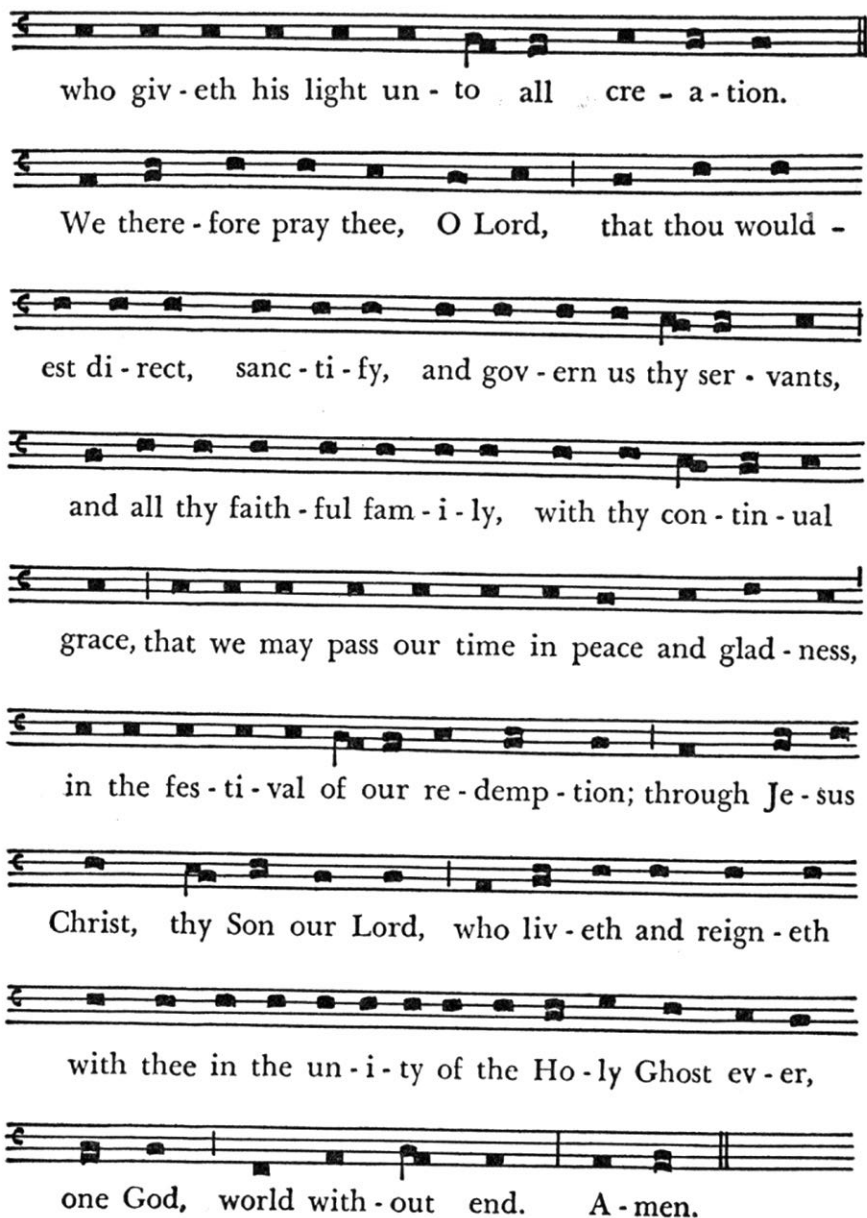
shine forth con-tin-ual-ly to dis-pel the shades of dark-



ness, and may the Day-star that know-eth no set-ting find



it ev-er burn-ing, the same thy Son Je-sus Christ,



who giv - eth his light un - to all cre - a - tion.

We there - fore pray thee, O Lord, that thou would -

est di - rect, sanc - ti - fy, and gov - ern us thy ser - vants,

and all thy faith - ful fam - i - ly, with thy con - tin - ual

grace, that we may pass our time in peace and glad - ness,

in the fes - ti - val of our re - demp - tion; through Je - sus

Christ, thy Son our Lord, who liv - eth and reign - eth

with thee in the un - i - ty of the Ho - ly Ghost ev - er,

one God, world with - out end. A - men.